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BRIEF OUTLINE OF CHURCH HISTORY

BY

VOLRATH VOGT

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THE OLD TESTAMENT

1. The Creation

In the beginning God created the heaven and the earth. And the earth was waste and void ; and darkness was upon the deep. And the Spirit of God moved upon the face of the waters. And God said : Let there be light—and there was light. And there was evening and there was morning, the first day.—And God made a vast expanse which he called Heaven. And there was evening and there was morning, a second day.—And God gathered the waters into one place, and the dry land appeared. And God said : Let the earth put forth grass and herbs and trees bearing fruit. And there was evening and there was morning, a third day.—And God made the two great lights, the greater light to rule the d' y, and the lesser light to rule the night. He made the stars also. And there was evening and there was morning, a fourth day.—And God created the great sea-monsters, and every creature that lives in the waters, and every fowl that flies under heaven. And there was evening and there was morning, a fifth day.—And God made the beasts of the earth, and the cattle, and everything that creeps upon the ground. And God said : Let us make man in our image, and let them have dominion over the fish of the sea, and over the birds of the heavens, and over everything that lives upon the earth. And God created man in His own image, in the image of God created He him ; male and female created He them.

And God saw everything that He had made, and behold, it was very good. And there was evening and

there was morning, a sixth day. And God rested on the seventh day from all His work, and He blessed the seventh day and hallowed it. (Gen. 1.)

2. Adam and Eve

God planted a garden eastward, in Eden. This garden has been called Paradise. And out of the ground God made to grow every tree that is pleasant to the sight; the tree of life also in the midst of the garden; and the tree of the knowledge of good and evil. And God put man in the garden of Eden to dress it and to keep it, and He said: Of every tree of the garden thou mayest freely eat; but of the tree of knowledge thou shalt not eat; for in the day that thou eatest thereof thou shalt surely die.—God said also: It is not good that the man should be alone; I will make him a help, answering to him. And God brought all living creatures to Adam to see what he would call them, and whatsoever Adam called every creature, that was the name thereof; but for man there was not found a help meet for him. And God caused a deep sleep to fall upon Adam, and He took one of his ribs and made thereof a woman and brought her unto him. Then Adam said: This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.—Adam was the first man, and Eve was the first woman.—They were innocent, and knew neither sin, nor sorrow, nor sickness, nor death. (Gen. 2.)

3. The Fall

The serpent was more cunning than any beast of the field which God had made. And he said unto the woman: Has God truly said: Ye shall not eat of any tree in the garden? The woman answered: Of all the other trees we may freely eat; but of the tree of knowledge God hath said: Ye shall not eat of it, lest

ye die. The serpent answered: Ye shall not die; for God doth know that in the day ye eat thereof, your eyes shall be opened, and ye shall be as God, knowing good and evil. When the woman saw that the tree was good for food, and that it was a delight to the eyes, and desirable to make one wise, she took of the fruit and ate, and she gave also to her husband, and he ate. Then their eyes were opened, and they knew that they were naked. In the evening they heard the voice of God, and hid themselves among the trees of the garden. Then God called unto Adam and said: Where art thou? And Adam said: I heard Thy voice, and I was afraid, because I was naked; and I hid myself. Then God said: Who told thee that thou wast naked? Hast thou eaten of the tree of knowledge? Adam answered: The woman gave me of the fruit, and I ate. Then God said to the woman: What is this thou hast done? She answered: The serpent beguiled me, and I ate. And God said unto the serpent: Cursed art thou above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.—Unto the woman God said: In pain thou shalt bring forth children; and thy husband shall rule over thee.—Unto the man God said: Cursed is the ground for thy sake; in the sweat of thy face shalt thou eat thy bread, till thou return unto the ground; for dust thou art, and unto dust shalt thou return. So God drove Adam and Eve out of the garden of Eden, and He placed Cherubim with a flaming sword to keep the way to the tree of life.—Thus sin came into the world, and through sin came sorrow and sickness and death. (Gen. 3.)

4. Cain and Abel

Adam and Eve got two sons; the first was called Cain and the second Abel. Cain tilled the ground, and

Abel kept sheep. Once they both brought their offerings to the Lord: Cain brought of the fruit of the ground, and Abel of the best of his flock. God had respect unto Abel and his offering; but unto Cain and his offering He had not respect. Then Cain was very wroth, and his countenance fell. And God said unto him: Why is thy countenance fallen? Is it not so that if thou doest well, thou mayst freely look up? And if thou doest not well, sin coucheth at the door, and its desire shall be unto thee, but do thou rule over it. Still Cain rose up against Abel his brother and slew him, when they were in the field. And the Lord asked Cain: Where is thy brother? Cain answered: I know not; am I my brother's keeper? Then the Lord said: Thy brother's blood crieth unto me from the ground. Therefore cursed art thou; and a fugitive and a wanderer shalt thou be in the earth. And Cain went and dwelt on the east of Eden. His descendants were inventive and skilful, they invented harps and flutes and forged weapons; but they did also that which was evil in the eyes of the Lord. (Gen. 4.)

5. Seth and His Descendants

Adam and Eve got a son instead of Abel. He was called Seth. Seth and his descendants were pious and were called the children of God; but they were not innocent; for all have sinned in Adam. One of them was called Enoch; he walked with God and did not die; the Lord took him, when he was 365 years old. Methuselah lived 969 years, and is the oldest of all men. His grandson was Noah. (Gen. 5.)

6. The Flood

Men multiplied on the earth, and the sons of Seth mingled with the descendants of Cain and took their daughters for wives. Thereby wickedness became great over all the earth, and it repented God that he had made man. But Noah found favor in the

eyes of God. Therefore He said to Noah: Make thee an ark, three hundred cubits* long, fifty cubits wide and thirty cubits high, and pitch it within and without with pitch; for I will bring a flood of waters upon the earth to destroy everything that lives. Noah built the ship which is called the ark, and went into it with his wife and his three sons, Shem, Ham and Japhet, and their wives, and a male and a female of all the animals that cannot live in the water. Then God let it rain for 40 days and 40 nights, and the waters rose 15 cubits over the highest mountains. And every living thing was destroyed upon the earth. Noah only, and those that were with him in the ark, were left alive.

God remembered Noah and caused a wind to pass over the earth, and the waters sank, and the ark rested upon the mountains of Ararat. Noah opened the window, and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. Then he sent forth a dove, but as she found no rest for her foot, she returned to the ark, and Noah put forth his hand and took her unto him. And he stayed yet seven days, and he sent forth the dove again. And she came back to him again at eventide, and in her mouth she had a fresh olive leaf. And he stayed yet seven days and sent forth the dove again, and she returned not; then Noah knew that the earth must be dry. The waters had then covered the earth for more than one year.

Now Noah went out of the ark and made a thank offering unto the Lord. And the Lord said in His heart: I will not again curse the ground for man's sake, for man is evil from his youth. While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease. And God set the rainbow in the heavens as a token that He would remember His covenant. Noah lived till he was 950 years old, and is the second father of the human race. (Gen. 6—9.)

* This cubit was about 19 inches long.

7. The Tower of Babel

The whole earth was of one speech. When men journeyed eastward, they found a large plain, and they dwelt there. And they said one to another: Come, let us build a tower, whose top may reach unto heaven, lest we be scattered over the whole earth. But the Lord came down and confounded their language, so the one did not understand the other. Thus the Lord scattered them over all the earth, and they left off building. Therefore the place is called Babel, that is, Confusion.—The descendants of Shem remained in Asia, the descendants of Ham went southwest to Africa, and the descendants of Japhet went westward to Europe. (Gen. 11:1—9.)

8. Abraham Journeys to Canaan

Terah descended from Shem. He dwelt in Mesopotamia and had three sons, Abraham, Nahor and Haran. Terah served strange gods. And the Lord said unto Abraham: Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee. I will make of thee a great nation, and in thee shall all the families of the earth be blessed. So Abraham took Sarah, his wife, and his brother's son Lot, and all that he had, and went to the land of Canaan. And the Lord appeared unto Abraham and said: Unto thy seed will I give this land; and there he builded an altar unto the Lord, who appeared unto him.

Abraham was very rich in cattle, in silver and in gold; and Lot also, who went with Abraham, had flocks and herds. And there was a strife between the herdsmen of Abraham and the herdsmen of Lot about the pastures. And Abraham said unto Lot: Let there be no strife, I pray thee, between thee and me, and between my herdsmen and thy herdsmen; for we are brethren. Is not the land before thee? If thou wilt take the left hand, then I will go to the right; or if

thou take the right hand, then I will go to the left. Lot saw that the plain of Jordan was well watered, that it was like the land of Egypt, even as the garden of Jehovah. So Lot chose the plain for himself, and pitched his tents toward Sodom. But the inhabitants of Sodom were wicked, and sinners against the Lord exceedingly. (Gen. 12—13.)

9. Abraham Delivers Lot

Kings from the East came and made war against the kings of Sodom and Gomorrah, were victorious over them, and carried off the people and their goods. They also carried off Lot and all his goods. When Abraham heard that his brother's son was taken captive, he led forth his trained men, to the number of 318, pursued the enemy and overtook them; and he brought back all the goods, and set Lot and the people free. When Abraham returned, Melchizedek, king of Salem and priest of God Most High, went out to him with bread and wine, and blessed him.—And the king of Sodom came and said unto Abraham: Take the goods to thyself and give me the people. But Abraham answered: I will not take a thread nor a shoe-latchet, lest thou shouldest say, I have made Abraham rich. (Gen. 14.)

10. Abraham is Strong in Faith

The Lord appeared again unto Abraham and promised him that his seed should become as numerous as the stars of the heavens. Abraham was old, and Sarah was old, and they had no children; but Abraham believed the Lord's promise, and He reckoned it to him for righteousness.

Abraham sat in the door of his tent in the heat of the day. As he lifted up his eyes, lo, three men stood over against him. Abraham ran to meet them, bowed himself to the earth and said: My lord, pass not by thy servant: let now a little water be fetched, and wash your feet, and rest yourselves under the tree,

and let me fetch a morsel of bread to strengthen you ; after that you shall pass on. And they said : So do, as thou hast said. And Abraham ran unto the herd and had a good calf dressed and prepared, and Sarah took fine meal and baked cakes. And he took butter and milk and set before the men, and he stood by them under the tree, while they did eat. Then one of them said : Where is Sarah your wife ? Abraham answered : She is in the tent. Then said he : In a year I will return, and Sarah shall then have a son. Sarah heard this in the tent and laughed ; for she thought she was too old to have children. But the one who was the Lord said : Is anything too wonderful for the Lord ? (Gen. 15 : 5, 6 ; 18 : 1—14.)

11. Abraham Prays for Sodom

And the men rose up, and Abraham followed them. Then the Lord said : I will destroy Sodom ; for its sins are grievous. The two angels went toward Sodom, and Abraham stood alone before the Lord and said : Wilt Thou consume the righteous with the wicked ? Peradventure there are fifty righteous within the city ; wilt Thou not spare it for the sake of these ? The Lord answered : If I find fifty righteous I will not consume it. Abraham said : Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes ; peradventure there shall lack five of the fifty, wilt Thou destroy the whole city for lack of five ? The Lord answered : I will not destroy it if I find there forty and five. And Abraham continued to pray, until he came down to ten, and the Lord promised to spare the city if He should find ten righteous in it.

Meanwhile the two angels came to Sodom and went in to Lot. Then the men in the city surrounded Lot's house to seize the angels ; but they smote them with blindness, and brought Lot and his wife and his two daughters out of the city. And one of the angels said : Look not behind thee, neither stay in all the plain ; escape to the mountain. But Lot's wife looked

back, and she became a pillar of salt. Then the Lord rained fire from heaven, and the fertile plain where Sodom and Gomorrah stood became the Dead Sea.— Thus it appeared that there were not ten righteous in Sodom. (Gen. 18: 16—33; 19.)

12. God Proves Abraham

God visited Sarah at the time He had promised, and she bare a son, who was called Isaac. Abraham was then 100 years old, and Sarah was 90.

Some years after this it came to pass that God proved Abraham and said: Take now thy son, Isaac, thine only son, whom thou lovest, and get thee into the land of Moriah and offer him on one of the mountains which I will tell thee of. Abraham rose early in the morning, saddled his ass, took two of his young men with him and Isaac his son; and he clave the wood for the burnt offering, and went unto the place of which God had told him. On the third day Abraham lifted up his eyes and saw the place afar off. He said then to his young men: Abide ye here, and I and the lad will go yonder and worship. And he took the wood for the burnt offering and laid it upon Isaac, and he took in his hand the fire and the knife; and they went both of them together. Then Isaac said: Father, here is wood and fire; but where is the lamb for a burnt offering? Abraham answered: God will provide himself the lamb, my son. So they went both of them together. When they came to the place, Abraham built an altar, laid the wood in order, bound Isaac and laid him upon the wood. And he stretched forth his hand and took the knife to slay his son. Then the Lord called unto him out of heaven and said: Abraham, Abraham! Lay not thy hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. Abraham lifted up his eyes, and saw a ram behind him, caught in the thicket by his horns. And he took the ram and of-

ferred him up for a burnt offering in the stead of his son.—God called the second time out of heaven and said: Because thou hast done this thing, and hast not withheld thy son, thine only son, from me, I will exceedingly bless thee, and I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and in thy seed shall all the nations of the earth be blessed. So Abraham returned unto his young men and went with them to his home. (Gen. 22:1—19.)

13. Isaac

When Sarah was dead, Abraham said to Eliezer, who ruled his house: Promise me that thou wilt not take one of the daughters of the Canaanites to be a wife for my son; but thou shalt go unto my country and to my kindred and take a wife for my son Isaac. Eliezer then took ten of his master's camels, having all goodly things of his master's in his hand, and he went to Mesopotamia, unto the city of Nahor. And he made his camels kneel down without the city by the well at the time of evening, the time that women go out to draw water. And he said: Lord, God of Abraham, show this day kindness unto my master. I stand now by this well, and the daughters of the men of the city come out to draw water. I will then say to one of them: Let me drink of thy pitcher. If she answer: Drink, and I will give thy camels drink also; let the same be she that thou hast appointed as wife for Thy servant Isaac. Before he yet had done speaking, Rebekah came out, and she was very fair, and she had her pitcher on her shoulder and went to the well and filled her pitcher. And the servant went to her and said: Give me to drink, I pray thee, of thy pitcher. And she said: Drink, my lord, and I will give thy camels drink also, and she drew water for all his camels. And he wondered greatly while he looked on. When all the camels had done drinking he gave her a ring and two bracelets of gold and said: Whose

daughter are you? Is there room in your father's house for us to lodge in? She said: I am the daughter of Bethuel, the son of Nahor. We have both straw and provender enough, and room to lodge in. Then the man bowed his head, worshipped the Lord and said: Blessed be the Lord, who hath led me in the way to the house of my master's brother. And Rebekah ran home and told all these words.

Rebekah's brother, Laban, ran out to the man, brought him into the house, gave the camels straw and provender, and set food before him to eat; but he said: I will not eat until I have told mine errand. When he had told all, Laban and Bethuel answered: This comes from the Lord; take Rebekah and go, and let her be thy master's son's wife. And they called Rebekah, and said unto her: Wilt thou go with this man? And she said: I will go. Then Eliezer took her and went his way. And Isaac brought her into Sarah's tent, and she became his wife, and he loved her.

Abraham lived happy in the faith in the Savior, who was to come. He was 175 years old when he died and was gathered to his people. Isaac became heir of all that he had, and became a chief for his people, and the Lord blessed him and said: Unto thee and thy seed will I give the land of Canaan, and in thy seed shall all the nations of the earth be blessed. (Gen. 24; 25: 1—11; 26: 3, 4.)

14. Esau and Jacob

Twenty years had passed, and Rebekah had no children. Then the Lord said to her: Thou shalt bear two sons, and the elder shall serve the younger. When her time came, she bore twins; the first-born was hairy all over, and was called Esau, and the second was called Jacob. And the boys grew, and Esau was a skilful hunter, a man of the field; but Jacob was a quiet man dwelling in tents. And Isaac loved Esau, but Rebekah loved Jacob. Once when Jacob had boiled

pottage and Esau came in from the field, feeling faint, Esau said: Give me, I pray thee, the pottage. Jacob answered: Sell me first thy birthright. And Esau said: Behold, I am about to die; what profit shall the birthright do to me? So he sold his birthright to Jacob for that pottage of lentils, and he did eat and drink, and rose up and went his way, and he despised his birthright. (Gen. 25:23—34.)

15. Jacob Obtains the Blessing

When Isaac was old and nearly blind, he said one day to Esau: Take thy quiver and thy bow, go out to the field, and take me venison, and make me savory food, that I may eat thereof and bless thee before I die. Rebekah, who heard this, told Jacob to go to the father in Esau's stead and obtain the blessing. Jacob answered: My brother is a hairy man, and I am a smooth man. My father may feel me, and I shall bring a curse upon me, and not a blessing. But she persuaded him, killed two kids of the goats and made savory food, and she put the skins of the kids of goats upon Jacob's hands and neck, and he went to his father and asked for the blessing. Isaac said: How is it that thou found it so quickly, my son? Jacob answered: The Lord thy God sent me good speed. Isaac said: Come nearer, my son, that I may feel thee. And he felt him and said: The voice is Jacob's voice, but the hands are the hands of Esau. And he did eat of Jacob's food, and blessed him and set him as lord over his brother, as if he were the first-born, and said: Cursed be every one that curseth thee, and blessed be every one that blesseth thee.

Jacob was scarce gone out before Esau came in from his hunting, made savory food, and brought it in to his father and said: Let my father eat of his son's venison, that thy soul may bless me. Isaac said: Who art thou? Esau answered: I am Esau, thy first-born son. Then Isaac trembled exceedingly and said: Who then is he that hath taken venison and brought

it to me, and I have eaten of it, and blessed him? and he shall be blessed. Esau answered: Hast thou not reserved a blessing for me? Bless even me also, O my father! And he lifted up his voice and wept. And Isaac said: By thy sword shalt thou live, and thou shalt serve thy brother.—Esau hated Jacob because of the blessing, and threatened to slay him when his father died. Then said Rebekah unto Jacob: Flee to my brother Laban, and tarry with him until thy brother's fury turn away. (Gen. 27.)

16. Jacob Goes to Laban

Jacob went away from home, and when the sun was set he lighted upon a certain place and tarried there all night; and he took a stone, and put it under his head and slept. And he dreamed that a ladder was set up on the earth, and the top of it reached to heaven, and the angels of God were ascending and descending on it. And the Lord stood above it and said: I am the God of Abraham and of Isaac: the land whereon thou liest, to thee will I give it and to thy seed; and thy seed shall be as the dust of the earth; and in thy seed shall all the families of the earth be blessed. And I will be with thee and bring thee again into this land. When Jacob awoke he said: How dreadful is this place! This is the house of God, this is the gate of heaven!

Jacob journeyed eastward and came to Laban, his mother's brother, and he abode with him the space of a month. Then Laban said to him: What shall thy wages be? And Laban had two daughters; Leah and Rachel; and Rachel was beautiful. Therefore Jacob said: I will serve thee seven years for Rachel. And the seven years seemed unto him but a few days, for he loved her. When the seven years were finished Laban gave Leah to him: Jacob said: Did I not serve with thee for Rachel? Wherefore then hast thou beguiled me? Laban said: It is not customary with us to give away the younger before the firstborn.

Fulfil the week of this one, and we will give thee the other also. Jacob did so, and then Laban gave him Rachel to wife. Then Jacob had to serve seven other years for Rachel. Afterward he served six years for wages, and God blessed him, so he became very rich. When he saw that Laban became envious of this he went away with his wives and children and all that he had. (Gen. 28—29.)

17. Jacob Meets Esau

When Jacob drew near to Canaan, he sent messengers to Esau to find favor in his sight. The messengers returned and said: Thy brother is coming to meet thee, and 400 men with him. Then Jacob was greatly afraid, and he sent a present from his herds and flocks to Esau, and prayed earnestly to the Lord. And the Lord appeared unto him as a man that wrestled with him. But Jacob held out manfully and said: I will not let thee go, except thou bless me. God blessed him, and called him Israel, that is, one who strives with God.

When Jacob saw Esau he bowed himself to the ground seven times; but Esau ran to meet him, and embraced him and kissed him, and they both wept.—Isaac died old (180 years) and full of days, and Esau and Jacob buried him. (Gen. 32; 33; 35:28—29.)

18. Joseph Sold by His Brothers

Jacob had 12 sons, of whom Reuben was the oldest; Joseph and Benjamin, the sons of Rachel, were the youngest. Joseph was feeding the flocks with his brothers, and he brought evil report of them unto their father. Now, Jacob loved him more than his other sons, and he made him a long garment. The brothers who saw this hated him, and could not speak peaceably unto him. And Joseph dreamed a dream, and he told it to his brothers: We were binding sheaves in the field, and your sheaves bowed down to my sheaf. And he dreamed another dream

and told it: The sun and the moon and eleven stars bowed down to me. Then his brothers said to him, Shalt thou indeed reign over us? And they hated him yet more. And his father rebuked him and said: What is this dream, thou hast dreamed? Shall I and thy mother and thy brothers come to bow down ourselves to thee? But his father kept the saying in his mind.

Once, when the other sons were feeding the flocks in Shechem, Jacob said to Joseph: Go now, see whether it is well with thy brothers and the flock. And Joseph went. When they saw him afar off, they said: Behold, this dreamer cometh, let us slay him, and we shall see what will become of his dreams. But Reuben, who wished to deliver him, said: Shed no blood, but cast him into this pit. And Joseph came to his brothers, and they stripped him of his coat and cast him into the pit, which was empty. And they sat down to eat; and some merchants came with their camels bearing spices and balsam to Egypt. Judah said: Let us sell him to these merchants, and let not our hand be upon him; for he is our brother. And they sold him for 20 pieces of silver. Reuben had meanwhile been away. When he returned to the pit, and Joseph was not there, he went to his brothers and said: The child is not there, and I, whither shall I go? They then killed a he-goat and dipped the coat in the blood, and sent it to their father and said: This have we found; know now whether it is thy son's coat? And he knew it and said: It is my son's coat; an evil beast has devoured him. And he mourned for his son many days, wept and would not be comforted. (Gen. 37.)

19. Joseph is Thrown Into Prison

The merchants brought Joseph to Egypt and sold him to Potiphar, the captain of the life-guard of Pharaoh, the king of Egypt. God was with Joseph and made him to prosper, and Potiphar made him

overseer over his house. Potiphar's wife cast her eyes upon Joseph to seduce him; but Joseph answered: How can I do this great wickedness and sin against God? She then accused him to her husband, saying: This stranger tried to seduce me. Potiphar believed his wife, and cast Joseph into prison.

God was with Joseph and gave him favor with the keeper of the prison, and he set him over the other prisoners. (Gen. 39.)

20. Joseph Interprets Dreams

Pharaoh became offended at his chief butler and his chief baker, and cast them into the prison where Joseph was. When Joseph came to them one morning, he saw that they were sad. The butler said: I dreamed that I saw a vine with three branches, and on the branches were grapes. I took them and pressed the juice into Pharaoh's cup, and I gave the cup into Pharaoh's hand. Joseph said: Within three days Pharaoh will restore thee unto thine office; but have me in remembrance who am innocent in this prison.—The baker told his dream and said: I had three baskets of white bread on my head, and in the uppermost basket there was baked food for Pharaoh; and the birds did eat it out of the basket. Joseph said: In three days Pharaoh shall take thy head. And it came to pass, as Joseph had interpreted; but the butler forgot him.

Two years afterward Pharaoh dreamed that he stood by the river Nile. Then there came up out of the river seven fat cows and grazed on the bank. After them came seven lean cows, and devoured the former, but they were still lean. Afterwards he dreamed that seven full and good ears of grain grew on one stalk, and after them seven thin ears that swallowed the former. None of the wise men of Egypt could interpret the dream. Then the butler remembered Joseph, and Pharaoh sent and called Joseph out of the prison, and said: I have heard say

of thee that when thou hearest a dream thou canst interpret it. Joseph answered: It is not in me; God will give Pharaoh an answer of peace. When he had heard the dreams, he interpreted them thus: There shall come seven years of great plenty, and after them seven years of famine that shall consume all that remains from the seven years of plenty. When Pharaoh heard the interpretation he set Joseph over the whole land of Egypt, and Joseph went through the land, and stored up grain during the seven years of plenty. (Gen. 40, 41.)

21. The Brothers of Joseph Come to Egypt

The famine was sore in all lands, but in Egypt there was grain. And Jacob sent ten of his sons to Egypt to buy grain; but he would not let Benjamin go. And Joseph's brothers came and bowed down themselves to him. They knew not him, but he knew them, and remembered his dreams. They said: We are twelve brothers; the youngest is this day with our father, and one is not. But Joseph said: Ye are spies. And he kept them in prison for three days. On the third day he said to them: One of you shall remain in prison; but the others may go home with the grain, and ye shall bring your youngest brother to me, that I may see whether ye speak the truth. They said one to another: We are verily guilty concerning our brother, in that we saw the distress of his soul when he besought us, and we would not hear him. And they knew not that Joseph understood them; but he turned himself about from them and wept. Simeon was kept, and the others went home.

Jacob would not let Benjamin go with them, but said: Joseph is no more, Simeon is no more, and Benjamin ye will also take! But the famine was sore in the land, so he must needs send Benjamin. The brothers went to Egypt and stood before Joseph. When he saw Benjamin he said: God be gracious to thee, my son. And he went out and wept. And he

washed his face, and he went in and refrained himself, and said to his servants: Set on bread.—And he commanded the steward of his house: Fill the men's sacks with grain and put my silver cup in Benjamin's sack. When they were not yet gone far off he sent his steward after them, the sacks were searched, and the cup was found in Benjamin's sack. Joseph would retain Benjamin as his slave; but Judah stood forth and said: Let me remain in his stead, for if we have not him with us, we will bring our father's gray hairs with sorrow into the grave. (Gen. 42—44.)

22. Joseph Makes Himself Known

Then Joseph could not refrain himself any longer, but said: I am Joseph. Doth my father yet live? His brothers could not answer him for fear; but Joseph spoke kindly to them, kissed them all, and wept on Benjamin's neck. Afterwards he said: Make haste, and go home and tell my father that I am lord of all Egypt, and bring him hither. They went home and told all this; but Jacob's heart fainted, for he believed them not. But when he saw the wagons which Joseph had sent, he said: It is enough; Joseph, my son, is yet alive; I will go down and see him before I die. (Gen. 45.)

23. Jacob Goes Down to Egypt

The Lord spoke to Jacob in a vision, saying: Fear not to go down to Egypt, for I will be with thee and bring thee up again, and Joseph shall close thine eyes. So Jacob moved down to Egypt with his whole family, 70 souls, and all that he had. When Joseph heard of his coming he made ready his chariot, and went up to meet him in Goshen. And he fell on his father's neck and wept a good while. Jacob said: Now let me die, since I have seen that thou art yet alive.—On Pharaoh's command Joseph gave unto his father Goshen to dwell in, for in Goshen were good pastures, and Jacob and his sons were shepherds.—Jacob lived in

Egypt 17 years, and became 147 years old. A shon time before his death he blessed Joseph's two sons, Manasseh and Ephraim, and added: They shall be my sons, even as Reuben and Simeon. After that he gathered all his sons about him, blessed them and told them what should befall them in the latter days, and foretold of the Savior, whom he called the Prince of Peace.—Joseph brought his body up to Canaan and buried it in the sepulchre of Abraham and Isaac.

Joseph's brothers feared that he would now revenge himself on them. When he heard this, Joseph wept and said: Am I in the place of God? Ye meant evil against me, but God meant it for good, to save much people alive.—Joseph died, being 110 years old, and they embalmed his body and put it in a coffin in Egypt to take it with them up to Canaan, when God should visit them. (Gen. 46—50.)

24. Moses Born and Hidden

The children of Israel dwelt in Goshen for 430 years and became a numerous people. There arose a new king over Egypt, who knew not Joseph, and he said: The Israelites are more and mightier than we, and have become a menace to us. Therefore he afflicted them with hard labor; but the more he afflicted them, the more they multiplied, and the more they spread abroad. Then he charged his people, saying: Every son that is born to the Israelites ye shall cast into the Nile, and every daughter ye shall save alive.

At this time a woman of the tribe of Levi bore a son, and when she saw he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and she put the child in it, and laid it in the flags by the river's bank. And his sister stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and she had the ark fetched, and opened it, and saw the child, and behold, the babe wept; and she had compassion

on him. Then his sister came and asked: Shall I go and call a nurse? Pharaoh's daughter said to her: Go. And the maiden went and called the child's mother. And he grew, and the mother brought him to Pharaoh's daughter, and she called him Moses, that is, one that is drawn out of the water. (Exodus 1; 2: 1—10.)

25. Moses in Midian

When Moses was forty years old he went out to look on the burdens of his brethren, and he saw an Egyptian smiting an Israelite. Moses looked this way and that way, and when he saw that there was no man, he smote the Egyptian and hid him in the sand. When Pharaoh heard this thing he sought to slay Moses, but he fled to Midian, and came to a priest by the name of Jethro, who had seven daughters, of whom he gave Moses one, Zipporah, for wife. And Moses dwelt in Midian forty years.

Once, when he kept Jethro's flocks at Mount Horeb, he saw a bush which burned and was not consumed. When he drew near to see, the Lord spoke to him from the bush: I am the God of Abraham and of Isaac and of Jacob; I have seen the affliction of my people and have heard their cry; now I will send thee to Pharaoh, and thou shalt bring my people out of Egypt. Moses answered: My brethren will not believe that Thou hast sent me. The Lord said: Cast thy rod on the ground. Moses did so, and it became a serpent, and Moses fled from it. At the Lord's command Moses took it by the tail, and it became a rod again. The Lord gave him power to work other wonders; but Moses continued to excuse himself and said: I am slow of speech. The Lord answered: I will send thy brother Aaron to thee, and thou shalt put the words in his mouth, and he shall speak for thee. Then Moses returned to Egypt. He met Aaron on the road, and he went with him to the Israelites and told

them the words of the Lord, and they rejoiced and bowed their heads and worshipped the Lord. (Ex. 2: 15—4: 31.)

26. Israel Departs from Egypt

Moses and Aaron came and said to Pharaoh: Thus saith Jehovah, the God of Israel: Let my people go. Pharaoh answered: Who is Jehovah, that I should hearken unto His voice to let Israel go? I know Him not, and moreover I will not let Israel go.

Moses now performed the wonders that God had given him, but Pharaoh hardened his heart and would not let the people go. Then God said unto Moses: Take thy rod and smite the waters in the Nile. Moses did so, and the waters became blood. When this did not help, God sent nine other plagues upon Egypt. The eighth plague was numberless locusts that covered all the land, and ate every green thing, and the ninth was a thick darkness that lasted for three days; but in Goshen there were no locusts, and there it was light.

The Lord now bade Moses speak to the children of Israel and say: Tonight ye shall kill a lamb in every house, and ye shall take the blood and put it on the two door posts; ye shall roast the lamb and eat it with unleavened bread and bitter herbs; and ye shall stand with your staff in hand, ready to go out.—Thus the Lord instituted the Passover.

At midnight the Lord passed through Egypt and slew all the first-born, from the first-born of Pharaoh to the first-born of the slave. But He saw the blood on the dwellings of Israel and passed over. And there was a great cry in Egypt, and Pharaoh urged Israel to go. So the Israelites went out of Egypt, 600,000 men who could go out to battle, and Moses took the bones of Joseph with him. And the Lord went before them in a pillar of fire by night and in a pillar of cloud by day, and he led them toward the Red Sea. But Pharaoh regretted that he had let Israel depart, and he pursued them with all his chariots and

overtook them at the Red Sea. Then the Israelites murmured against Moses and said: Were there not graves enough in Egypt, that thou must take us out in the wilderness to die? Moses answered: Today you shall see the salvation of the Lord. And he stretched forth his hand, and the waters were divided, and the children of Israel walked over on dry ground, while the water stood as a wall on the right hand and on the left. The Egyptians pursued them, but when they were in the midst of the Red Sea, and the Israelites had passed over, Moses again stretched out his hand, and the waters returned and buried all the host of Pharaoh. (Ex. 5—14.)

27. Wandering in the Wilderness

The children of Israel were now come into the wilderness of Arabia. Here they lacked both water and food, murmured against Moses, and wished they were back to the flesh-pots in Egypt. Moses smote the rock with his rod, and there flowed water; and the Lord sent them manna for food. This lay every morning like hoar-frost on the ground, and melted when the sun rose.

In the third month after they had gone out of Egypt, the Israelites encamped at Mount Sinai. On the third day a thick cloud covered the mountain, and there was heard a sound as of a loud trumpet. The mountain shook and smoked as a furnace, for the Lord descended in fire on the mountain. The Lord then spoke thus to the people:

1. Thou shalt have no other gods before me.
2. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.
3. Remember the Sabbath day to keep it holy.
4. Honor thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.
5. Thou shalt not kill.

6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbor.
9. Thou shalt not covet thy neighbor's house.
10. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's. (Ex. 16—20.)

At the command of the Lord, Moses afterwards gave laws concerning worship. He made Aaron high priest, and after him his oldest son, and thus successively from son to son. The other sons of Aaron became priests, and the other descendants of Levi, or the Levites, became their assistants.—A Tabernacle, or large tent, was raised and divided into two parts: The Holy of Holies and the Holy Place. In the Holy of Holies was a chest, called the Ark of the Covenant, and a pot filled with manna. The ark was overlaid with gold, the cover was of pure gold, and was called the Mercy Seat. Only the high priest might enter the Holy of Holies, and even he only once a year. The Holy Place was for the priests. Round about the Tabernacle was the Court, which was without a roof, here the people should assemble.—The seventh day of the week was the day of rest, or the Sabbath.—There were three great feasts: The Passover, in memory of the passing out of Egypt; The Feast of Weeks, or Pentecost; and The Feast of Tabernacles, in memory of Israel's living in tents.—There were many kinds of sacrifices. The most important sacrifice was brought on the great Feast of Atonement, when the high priest went into the Holy of Holies and sprinkled the blood of an ox and of a he-goat on the Mercy Seat for the sins of himself and of the people. (Ex. 23—29; Lev. 16.)

The Lord said to Moses: Come up to me on the mountain, and I will give thee the Tables of the Law. Moses was with the Lord for 40 days and 40 nights

And the Lord gave him the two Tables of the Law. They were written on both sides; the writing was the writing of God; it was written by God's own finger.—While Moses was on the mountain the people said to Aaron: Make us a god which shall go before us; for Moses does not return. Aaron made a golden calf, and the people danced around it. When Moses came down from the mountain and saw the calf and the dancing, his anger was kindled, and he cast the tables against the mountain so they broke; and he took the golden calf and ground it to powder and strewed it on the brook that runs down the mountain. Then he bade the Levites go with drawn swords through the camp, and 3,000 were killed on the same day.—Moses went again on the mountain, and was there for 40 days and 40 nights, and he ate no bread and drank no water, and the Lord wrote the ten commandments on two new tables of stone. These were afterward kept in the Ark of the Covenant. (Ex. 24, 32, 34.)

The Israelites went from Sinai toward Canaan, and Moses sent twelve spies into the country. These returned, saying: The land is very good; but we are as grasshoppers compared to the inhabitants, of such stature are they. But Joshua and Caleb, two of the spies, replied: We can subdue the land, for the Lord is with us. But it availed not. The people would not go against the Canaanites, but wished to choose a new leader and return to Egypt. Then the glory of the Lord appeared in the Tabernacle, and the Lord spoke thus by Moses: For forty years shall ye wander about in this wilderness, until all those are dead who were 20 years old or over when ye went out of Egypt; none who hath seen my wonders in Egypt shall come into Canaan, except Joshua and Caleb. (Num. 13—14.)

Thus they must for 40 years wander about in the terrible wilderness among serpents and in dry places. But the Lord sustained them, so their clothes were not worn out, and their feet swelled not. Nevertheless they murmured against the Lord and many times tried His patience. Thus they once complained that they

had neither food nor drink. The Lord then sent fiery serpents among them, and many died from their sting. The people humbled themselves, and Moses interceded for them. The Lord said: Make a serpent of brass and set it upon a standard. When any one had been bitten by a serpent, and he looked up to the serpent of brass, he lived. (Num. 21.)

When the 40 years were ended, the Israelites had come so near to Canaan that only the river Jordan lay between. Moses now went up into Mount Nebo, and the Lord showed him all the land and said: This is the land which I have promised to Abraham and Isaac and Jacob; but thou shalt not enter it. There Moses, the servant of the Lord, died, 120 years old, and the Lord buried him. There never arose a prophet in Israel with whom the Lord spoke thus face to face. (Deut. 34.)

28. Joshua

The Lord chose Joshua for leader in the place of Moses, and said to him: As I was with Moses, so will I be with thee. When the Israelites had mourned for Moses 30 days, they made themselves ready to go over Jordan. The priests went before with the Ark of the Covenant, and when their feet touched the waters of Jordan, the water flowed away below and stood still above, and the Israelites went over on dry ground. The manna now ceased, and they ate of the fruit of the land.

Jericho was a city surrounded with strong walls; but the Israelites took it without sword and bow. For six days the priests with the ark and all the armed men walked around the city, once every day; but on the seventh day they went around it seven times, and the seventh time the priests blew the trumpets and the people shouted, and the walls fell, and the town was taken.—After seven years Joshua had subdued 31 kings, and divided the land among the twelve tribes of Israel. The tribe of Levi received no separate portion

of land, but 48 cities were given them among the other tribes.

After many years Joshua gathered the tribes of Israel together and said to them: Choose ye this day whom ye will serve, the Lord or the gods of the heathens; but as for me and my house, we will serve the Lord. The people said: We will serve the Lord and hearken to His voice.—Joshua died 110 years old. (Book of Joshua.)

29. Gideon. Jephthah. Samson

The Israelites served the Lord while Joshua lived; but when he was dead they forgot the Lord, married the daughters of the Canaanites and served strange gods. Then the anger of the Lord was kindled against them, and He gave them into the hands of the heathens. They then cried unto the Lord, and he raised up men to save them. Such men were called Judges. (Judges 2.)

One of these judges was Gideon. The hand of the Midianites rested heavily on Israel. Then the angel of the Lord came to Gideon, as he was threshing wheat, and bade him deliver Israel. Gideon sent messengers to the tribes, and 32,000 men responded. But the Lord said: There are too many people. Israel might boast and say: My own hand hath saved me. Proclaim therefore that whoever is afraid may go home. Then 22,000 went home, and 10,000 remained. The Lord said: The people are yet too many. Choose thee 300 men. Gideon chose 300 men and divided them into three companies, and gave each man a trumpet and an empty pitcher with a torch in it. At midnight he went with them to the camp of the Midianites; they blew the trumpets, broke the pitchers and held up their torches. The Midianites cried and fled, and the Lord turned every man's sword against his neighbor, and Gideon pursued them. (Judges 6—9.)

Another judge was Jephthah. When he went out against the enemy he made a vow to sacrifice to the

Lord whatever first came to meet him from his house, when he returned with victory. He came home victorious, and his daughter, his only child, came out to meet him with timbrels and with dances. Jephthah rent his garments, but did with her according to his vow. And the maidens of Israel lamented Jephthah's daughter for four days every year. (Judges 11.)

When the Philistines oppressed the children of Israel, the Lord sent them a deliverer in Samson. He smote the Philistines again and again, for the Lord had given him such strength that he with his hands tore asunder a young lion which came roaring against him. But he was deluded by a woman called Delilah. She succeeded in coaxing out of him the secret that his strength was in his seven locks of hair. These she shaved off and delivered him to the lords of the Philistines, who put out his eyes and set him to grinding corn. Once when they were assembled for a great feast in the temple of Dagon, their god, they brought out Samson to make sport for them. His hair had now grown, and his strength had returned. The temple rested on pillars. Samson prayed to the Lord, laid hold on the two middle pillars, and bowed himself with might. The temple fell and buried both Samson and his enemies. (Judges 13—16.)

30. Ruth

At the time the judges ruled in Israel there was a famine in the land, and a man went from Bethlehem to the land of the Moabites with his wife Naomi and his two sons. The man died, and the sons married women of Moab, Orpah and Ruth. After ten years both the sons were dead, and Naomi made ready to return to the land of her fathers. Orpah and Ruth went with her. On the way Naomi said: Go back, my daughters! The Lord deal kindly with you, as ye have dealt with the dead and with me. Orpah went back; but Ruth said: Thy people shall be my people, and thy God shall be my God; only death shall part

us. So they went together and came to Bethlehem. It was at the time of the barley harvest, and Ruth went out to glean heads of grain and came on a field of a rich man by the name of Boaz. When Boaz learned that it was Ruth, who had come with Naomi, he said to the reapers: Let grain fall on the ground that she may glean so much more. And to Ruth he said: If thou thirst come hither and drink, and if thou hunger come hither and eat of my bread. Ruth said: How have I, a stranger, found favor in thine eyes? Boaz answered: I have heard what thou hast done for thy mother-in-law: Thou hast left father and mother and art come to a people thou didst not know. A full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge. When the harvest was over Boaz took Ruth to wife, and she bore a son who was called Obed. He was the father of Jesse, and Jesse was the father of David the king. (Book of Ruth.)

31. Eli and Samuel

Eli was high priest and judge. He had two sons who were exceedingly wicked; but he did not restrain them.

The boy Samuel, a son of Elkanah and Hannah, was brought up by Eli and slept in the Tabernacle of the Lord. One night the Lord called Samuel, and Samuel, who did not yet know the Lord, ran to Eli; but Eli answered: I did not call thee, lie down again. The Lord called yet two times to Samuel, and he ran each time to Eli. The high priest now perceived that it was the Lord who called Samuel, and said to him: If he call thee again, answer: Speak, Lord, for Thy servant heareth. Samuel lay down again, and the Lord called the fourth time to Samuel, and he answered according to Eli's words. And the voice of the Lord said: Because Eli saw that his sons were wicked, and yet he did not restrain them, therefore I will send destruction upon him and upon his house.

In the morning when Eli learned what the Lord had said, he replied: It is the Lord: let him do what seemeth him good.

There was war with the Philistines, and the Israelites were defeated. So they brought the Ark of the Covenant to the camp; but they were again routed, and the Ark was captured by the Philistines. Eli was at that time 98 years old. He was seated in a chair by the wayside watching; for he was anxious for the Ark of God. One who had fled from the battle came and said: Israel is defeated, thy sons are fallen, and God's Ark is taken. When he heard about the Ark of God, he fell backwards, and his neck was broken, and he died.—The Philistines took the Ark and put it in the temple of the idol Dagon. But as a disease broke out in the land, they brought the Ark back and sent presents with it. (1 Sam. 1—6.)

Samuel was the last of the judges. He journeyed through the land and judged, and he was honored by the people. When he was old he made his two sons judges; but they walked not in the way of their father, but sold judgment for money. Then the elders of the people came to Samuel and said: Now make us a king to judge us and go before us in our wars. This thing displeased Samuel, but the Lord said to him: Harken unto the voice of the people, for they have not rejected thee, but me have they rejected, that I should no longer be king over them. And the Lord spoke again to Samuel and said: Tomorrow I will send thee a man from the tribe of Benjamin; him shalt thou anoint to be king over my people. On the morrow Samuel saw a man of the tribe of Benjamin; his name was Saul, the son of Kish. There was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people. The Lord said to Samuel: Behold the man of whom I spoke to thee! And Samuel brought him into his house, took a vial of oil, and poured it upon his head and said: Now has the Lord anointed thee to be king over His people. On that

day the spirit of God came upon Saul, and the Lord gave him another heart. Then Samuel ceased to be judge. (1 Sam. 7—10.)

32. Saul

Saul was brave and overcame the enemy; but he would also follow his own will and proved disobedient to the law of the Lord. Samuel therefore said to him: Thy kingdom shall not continue, for the Lord has chosen a man after his own heart to be ruler over his people. And the Lord said to Samuel: Fill thy horn with oil and go to Bethlehem, and anoint David, the youngest son of Jesse, to be king after Saul. And Samuel went and anointed David, and the spirit of the Lord came upon him from that day. But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. His servants brought David, because he was skilful in playing the harp. When the evil spirit came upon Saul, David played the harp before him, and it went well with Saul, and the evil spirit departed from him. (1 Sam. 11—16.)

33. David and Goliath

There was again war with the Philistines. Among them was a mighty champion by name Goliath, who for 40 days came before the camp and mocked the Israelites, because no one dared to meet him in combat. The king promised to give his daughter to him who could slay the champion. When David came to the camp and learned this, he offered to go against him. But Saul objected: Thou art young, and he is a warrior from his youth. David answered: Once while I kept my father's sheep there came a lion and a bear and took a lamb; but I went against them, killed them and saved the lamb. The Lord who delivered me from the lion and the bear will also deliver me from this Philistine. Then Saul said: Go, and the Lord be with thee. David took his staff and his sling and five smooth stones from the brook, and went

against Goliath. When the champion saw him he cried: Am I a dog that thou comest against me with staves? David answered: Thou comest against me with sword and with spear; but I come against thee in the name of the Lord, the God of hosts. Then he put a stone in his sling and threw it, and struck the champion in the forehead, so he fell to the earth. David ran and drew the Philistine's sword out of the sheath, and cut off his head. David was placed over the army, and later he got Saul's daughter to wife. And Jonathan, the son of Saul, loved David as his own soul. (1 Sam. 17.)

34. Saul Pursues David. Saul Dies

When David returned after his victory over Goliath, the women sang: Saul slew a thousand, but David slew ten thousand. For this, Saul became suspicious of David and was his enemy all his life. Twice he threw his javelin at David to spear him to the wall, while he stood playing before him. David was compelled to flee, and wandered about from place to place, for Saul was after him. When David once had hidden in a cave, Saul came into the same cave. David would not put forth his hand against the Lord's anointed, but went and cut off a piece of his garment. When Saul had left the cave, David went out also and showed him the piece. Saul wept and said: Thou art more righteous than I, for thou hast rewarded evil with good. And Saul went to his house.—Nevertheless he again went in pursuit of David. While he and his people slept, David came to his bed and took away his spear and his cruse of water. When Saul saw that David again had spared his life, he cried: Return, my son David, for I will no more do thee harm! But David went and dwelt in the land of the Philistines until Saul's death.

There was a great battle with the Philistines. Saul was wounded, and Jonathan had fallen. Saul then said to his armor-bearer: Thrust thy sword through

me. But when he dared not lay his hand on the Lord's anointed, he placed the sword against his own breast and fell upon it and died. David lamented in a beautiful song the death of Saul and Jonathan. (1 Sam. 18—31; 2 Sam. 1.)

35. David Made King

(1055 years before Christ.)

After Saul was dead, David was made king, and he reigned for 40 years. He captured Jerusalem and made this city the capital, and then he and the whole house of Israel brought the Ark of the Covenant thither with shouts of joy and sound of trumpets. He executed judgment and justice to the whole people, and he remembered Jonathan and said to his son: I restore to thee all the lands of Saul, and thou shalt eat at my table. He was the light and the sweetest singer of Israel, and composed many beautiful psalms, which are found in the Book of Psalms in the Bible, and speaks in many of these of the Messiah, or the Savior who was to come. He subdued the nations round about and was very powerful.

David intended to build a house for the Lord. But the Lord spoke to him through Nathan the prophet and said: When thy days be fulfilled, I will set up thy seed after thee. He shall build a house for my name, and I will establish the throne of his kingdom forever. And thy house and thy kingdom shall be made sure for ever before thee, thy throne shall be established for ever. (2 Sam. 2—10.)

36. David's Fall

While Joab was warring against the Ammonites, David one evening saw from the roof of his house a woman bathing. She was Bathsheba, the wife of Uriah. He sent for her and committed adultery with her, and sent a letter to Joab that he should set Uriah where the battle was fiercest, that he might fall by the hand of the Ammonites. Joab obeyed his lord, and

Uriah was killed. When David got Joab's message about this he said: The sword devoureth one as well as another. When the time of mourning had passed for Bathsheba, he took her to wife. But the deed that David had done was evil in the eyes of the Lord.

The Lord sent the prophet Nathan unto David, and he said: There were two men in one city, the one rich and the other poor. The rich man had exceeding many flocks and herds, but the poor man had nothing save one little lamb, which did eat of his morsel and drink of his cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, but took the poor man's only lamb, and dressed it for the wayfaring man. And David's anger was greatly kindled against the man and he said: The man that did this is a son of death, and he shall restore the lamb fourfold. Nathan answered: Thou art the man! Uriah hast thou smitten with the sword of the Ammonites, and his wife hast thou taken to be thy wife. David humbled himself before the Lord and said: O God, create in me a clean heart, and renew a right spirit within me. Thou delightest not in sacrifice, else would I give it; Thou hast no pleasure in burnt offering. The sacrifices of God are a broken spirit, a broken and contrite heart, O God, Thou wilt not despise. And the Lord forgave him. But the son that Bathsheba bore him soon died; and much sorrow came upon David in his old age. (2 Sam. II—12.)

37. The Revolt of Absalom

Absalom, a son of David, was the comeliest man in Israel. There was no blemish on him from the sole of his foot to the crown of his head. Although his father loved him greatly, he conspired to be king in his father's stead. He would stand beside the road, and when any one came and would bow down before him, he embraced him and kissed him, and thus stole

the hearts of the men of Israel from his father. He conspired with Ahithophel, David's counsellor, and came with an army against Jerusalem, and David was forced to flee from his son. Ahithophel's counsel was to pursue David immediately; but Hushai, David's friend, advised Absalom to wait until he could raise a larger army. The Lord, wishing to bring destruction upon Absalom, caused Ahithophel's good advice to be rejected, and Ahithophel went and hanged himself. David thus gained time to raise an army. He set Joab over it, and commanded him saying: Deal gently with the young man! There was a great battle in a forest. Absalom was compelled to flee, and riding under an oak, his head was caught in its boughs. The mule on which he rode ran away, and he was left hanging between heaven and earth. Joab ran and thrust three javelins through his heart. When David heard of this he wept and lamented: O Absalom, my son, would I had died for thee! O Absalom, my son, my son!—Some years later David died and Solomon, the son of Bathsheba, became king. (2 Sam. 15—18; 1 Kings 1—2.)

38. Solomon

God appeared unto Solomon in a dream and said: Ask what I shall give thee. Solomon asked for wisdom. Shortly after two women came to him. They dwelt together, and each had given birth to a child. As one of them had in the night overlaid her child so that it died, she arose and took the child of the other, and laid her own in its place. Both now asserted: I am mother of the living child. Solomon said: Fetch me a sword! When the sword was brought, he said: Divide the child in two, and give half to one and half to the other. Then the one cried: Give her the child, and do not divide it. The other said: Divide it, so it shall be neither mine nor thine. Then Solomon said: Give the child to her who wills that it shall live, for she is the mother. All Israel

heard the judgment and feared the king, for they saw that the wisdom of God was in him.—Solomon was wiser than all other men, and the fame of his wisdom spread abroad, and the queen of Sheba came to hear him. He spoke 3000 proverbs, and his songs were 1005; he wrote of trees, from the cedar that grows on Lebanon to the hyssop that springs out of the wall; he wrote of beasts of the field, of birds, of creeping things and of fishes. He had peace round about and all Israel dwelt safely, each man under his vine and fig tree. He traded with distant lands and gathered gold and silver and precious stones in great abundance. On Mount Moriah in Jerusalem he built a magnificent temple instead of the Tabernacle, and put the Ark in the Holy of Holies. When the temple was finished, Solomon knelt down and prayed: O Lord, the heaven, and the heaven of heavens cannot contain Thee; how much less this house that I have builded! Yet hear Thou in heaven, Thy dwelling place, every humble prayer that shall be sent up to Thee from this house! And when a stranger that is not of Israel shall come and pray towards this house, then hear Thou his prayers also!

Solomon did not continue faithful to the end. He had taken many heathen women to be his wives, and when he was old they turned his heart, so that he built altars to the abominable idols of the heathens. And the people murmured because of heavy taxes and burdens. (I Kings 3—II.)

39. The Kingdom Is Divided

(975 years before Christ.)

When Solomon was dead, all Israel came together and said to his son Rehoboam: Thy father made our yoke heavy, make thou it lighter, and we will make thee king. Rehoboam first took counsel from the old men, who had been the counsellors of his father. They said: If thou wilt hearken to the people this day they will serve thee all thy days. Then he consulted the

young men who had grown up with him, and he answered according to their counsel: My father's yoke was heavy, mine shall be heavier still; my father chastised you with whips, I will chastise you with scorpions. At this answer the people were provoked, and ten tribes chose Jeroboam for king, and only Judah and Benjamin clung to Rehoboam for David's sake.—Samaria became the capital of the ten tribes, or the kingdom of Israel, and Jerusalem the capital for the two tribes, or the kingdom of Judah. (1 Kings 12: 1—24.)

40. The Kingdom of Israel. Jeroboam

Jeroboam thought thus: If the people go up to Jerusalem to worship the Lord, their hearts will again turn to the house of David. He therefore set up two golden calves, and the people went and sacrificed to them. The Lord warned him, saying: Thou hast made thyself strange gods, therefore I will cut off thy house. His son became king, but was killed, and the whole family destroyed. There came kings of other families; but all were wicked and worshiped strange gods. (1 Kings 12: 25—15: 30.)

41. Ahab and Elijah

The worst of all kings in Israel was Ahab. He married the wicked Jezebel, daughter of the king of Sidon, and built a temple for the idol Baal. The prophet Elijah foretold as a punishment a drought which lasted for three years, and the land thirsted for rain. Meanwhile Elijah dwelt with a poor widow in the city of Zarephath, and the meal in her jar was not consumed, and the cruse of oil failed not, and when her son died, Elijah prayed to the Lord, and the soul of the child came into him again.

When the three years were ended, Elijah went at the Lord's command unto Ahab and bade him call the priests of Baal together on Mount Carmel. Then said Elijah unto the people: I, even I only, am left a

prophet of Jehovah; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on the wood, and put no fire under; and I will dress the other bullock, and lay it on the wood, and put no fire under. And call ye on the name of your god, and I will call on the name of Jehovah; and the God that answereth by fire, let him be God. And all the people answered and said: It is well spoken. The priests of Baal sacrificed an ox and called upon their god the whole day; but he answered not. Elijah said: Cry a little louder! Your god may be musing, or perhaps he sleeps! At evening Elijah sacrificed an ox and prayed: O Lord, let it be known this day that Thou art God in Israel, and that I am Thy servant! Then there came fire from heaven and consumed his sacrifice. The people took the priests of Baal and slew them, and the heavens grew black, and there was a great rain. Jezebel sought the life of Elijah, but he fled to the wilderness and wished that he might die, because Israel had broken their covenant with the Lord. But the Lord said: Return, there are yet left 7000 who have not bowed the knee unto Baal.

Naboth had a vineyard that Ahab wished to buy, because it lay close up to his palace. When Naboth would not sell his inheritance, because that was against the law of Moses, Ahab was sad, went to bed and would not eat. Jezebel said: Arise, eat and be merry! I will give thee the vineyard. She bade the judges procure witnesses to testify that Naboth had blasphemed God and the king. Naboth was stoned, and Ahab went to take possession of the vineyard. The Lord sent Elijah to him in the vineyard to say: Where the dogs licked the blood of Naboth, shall they also lick thy blood, and dogs shall eat Jezebel. Ahab fell in battle, and his blood flowed into the war-chariot, and when it was washed in Samaria, dogs came and licked the blood. Jezebel was thrown out

from a window, and her body was eaten by dogs. (1 Kings 16—22; 2 Kings 9:30—37.)

Elijah was taken up alive into heaven in a whirlwind, in a chariot of fire with horses of fire, and Elisha, who became prophet after him, stood and saw it. (2 Kings 2.)

42. The Kingdom of Israel Overthrown

(722 years before Christ.)

The kings and the people of Israel continued to worship strange gods, and would not listen to the prophets of the Lord. So the punishment must come. The king of Assyria, the powerful Shalmaneser, put Hoshea, the last king, in chains, and his successor took Samaria and carried the people to Assyria. One of the later kings sent heathens from his countries to dwell in the land. These were called Samaritans, and learned more and more to know Jehovah; but the inhabitants of Judah and Benjamin would not acknowledge them as right brethren, and there was bitter enmity between the Samaritans and the Jews. (2 Kings 17.)

43. The Kingdom of Judah. Hezekiah and Isaiah

In Judah kings of the house of David always reigned; many of them were wicked and served strange gods; but a few were pious and served the Lord, and thus idolatry did not come to such power as in the kingdom of Israel.

The most pious of the kings was Hezekiah. Sennacherib, the king of Assyria, came against Jerusalem and used great words, saying: Believe not that your God can deliver you, for the gods of the heathens were not able to deliver their countries from the king of Assyria. Hezekiah went up to the house of the Lord and prayed for deliverance. The prophet Isaiah sent this message to him: The Lord has heard your prayer^s

The angel of the Lord passed through the camp of the Assyrians and smote in one night 185,000, and Sennacherib was compelled to return home in disgrace.—Shortly after this Hezekiah became sick. Isaiah promised to prolong his life fifteen years. The king of Babylon sent messengers with gifts and greetings to Hezekiah, for he had heard that he had been sick. Hezekiah was glad, and showed the messengers all his treasures. Then Isaiah came and said: These treasures shall all be carried away to Babylon, and thy sons shall be servants in the palace of the king of Babylon. (2 Kings 10—20.)

Isaiah has written many prophecies. Of our Savior Jesus Christ he wrote: Surely He hath borne our griefs and carried our sorrows; He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. He was oppressed, yet when He was afflicted He opened not His mouth, as a lamb that is led to the slaughter. (Isaiah 53.)

44. The Kingdom of Judah Overthrown

(588 years before Christ.)

The people fell off from the Lord, and King Manasseh sacrificed his own children to the idols, and the punishment had to come upon the kingdom of Judah also. The king of Babylon, the mighty Nebuchadnezzar, took Jerusalem, burned the temple and the city and tore down the walls. Zedekiah, the last king, was forced to look upon the slaying of his own children; then his eyes were put out, and he was placed in chains and together with the people brought to Babylon in captivity 588 years before the birth of Christ. (2 Kings 21—25.)

45. The Babylonian Captivity

The sins of the Jews were great, and their punishment was heavy. Now, when they were compelled to live among the heathens, they longed for the Holy

City and the worship in the temple of the Lord. Yet the Lord left them not without consolation. From the prophecies of the prophet Jeremiah they knew that when 70 years were passed the Lord would have compassion on them and bring them back to the land of their fathers. And the Lord sent two great prophets to them to console and strengthen them. These were Ezekiel and Daniel.

Nebuchadnezzar had a dream which he could not remember. Daniel prayed to the Lord, and both the dream and the explanation of it were shown him in a vision in the night. The king had seen a great image. The head was of gold, the breast and arms of silver, the belly and thighs of brass, and the legs of iron and of clay. A stone which was not thrown by the hands of man struck the image and broke it to pieces; but the stone became a great mountain which filled the whole earth. Daniel interpreted the dream thus: There shall arise four great kingdoms after each other; afterward God will establish a kingdom that shall overthrow all these, but shall itself remain forever.—The king said: Thy God is a God above all gods, since he can reveal secret things. Daniel was now made ruler of the wise men of the country and remained in great respect and honor even after the death of Nebuchadnezzar. But he had enemies, and these caused one of the following kings to throw him into a den of lions; but the Lord sent him His angel who shut the mouths of the lions. The next day Daniel was pulled up from the den unhurt, and the men that had accused him were cast into it; but they had not even reached the bottom of the den before the lions seized them and broke their bones. (Book of Daniel 2—6.)

46. The Return from Babylon

Cyrus, king of Persia, took Babylon, and permitted the Jews to return to the land of their fathers. He gave them back all the vessels of gold and silver from the temple that had been carried away by Nebuchad-

nezzar. The 70 years were then at an end. Those who went away were 42,360. Zerubbabel, a chief of the house of David, led them to Jerusalem. In the second year after their return they began to build a new temple on Mount Moriah, where the temple of Solomon had stood. The Samaritans wished to build the temple with them; but the Jews would not permit it, as they did not regard them as right brethren. The Samaritans therefore hindered the work for many years. But then the prophets Haggai and Zechariah arose and encouraged the people, and the temple was finished; but it was not so magnificent as Solomon's temple.—The Samaritans built a temple for themselves on Mount Gerizim.

Several years after this, Ezra, of the tribe of Levi, came to Jerusalem and exhorted the people not to sin any more against the Lord by marrying heathen women. (Book of Ezra.)

The walls of Jerusalem were not yet rebuilt. When Nehemiah, cup-bearer to the king of Persia, heard of this he begged leave to go to Judea. The king made him governor of Judea, and he got the walls of the city built in fifty-two days, even though the Samaritans tried to hinder him. (Book of Nehemiah.)

47. The Maccabees

Alexander the Great, king of Macedonia, took Palestine, formerly belonging to the king of Persia, as well as all the other kingdoms of the latter. When Alexander died his great empire was divided, and the Jews came first under Egypt and after that under Syria and were oppressed in every way. At last the Syrian king, Antiochus Epiphanes, sought to compel them to live as the heathens. Many renounced their faith and sacrificed to the gods. But many also continued firmly in the faith and chose rather to die than to turn from the law of the Lord. Seven brothers were successively scourged and tormented to death. The mother stood by and looked on and admonished them

not to turn from the Lord. At last the mother also was killed. (2 Macc. 7.)

At this time there lived in Judea a priest by the name of Mattathias. He would not sacrifice to the idols, but fled with his sons to the mountains, and those who feared God gathered about him. When he died his son Judas Maccabaeus* became the leader. He was brave as a young lion; he defeated the Syrians, took Jerusalem and purged the temple.—The Maccabees ruled over the country for 103 years. Then the powerful Romans, whose home country was Italy, came and conquered the country. The Roman emperor Augustus made Herod king of Judea. Herod, who is called the Great, was an Edomite. He was very suspicious and cruel and killed a great many innocent people, even his own wife and three of his sons. He wished to flatter the people, and decorated the temple magnificently; but the people turned their hearts from him.—During his reign the fulness of time had come, and our Savior Jesus Christ was born in Bethlehem, as the prophet Micah had foretold.

48. Jonah

The Lord said unto the prophet Jonah: Go to Nineveh, the great city, and proclaim that it shall be destroyed, for its sins are great. But Jonah went aboard a ship to flee over the sea. The Lord sent a tempest, so the ship was at the point of sinking. The sailors said one to another: Let us cast lots to see whose fault it is that such evil befalls us. The lot fell on Jonah, and they cast him into the sea; and it was calm. The Lord sent a great fish that swallowed Jonah, and he was in the belly of the fish for three days and three nights. The Lord commanded the fish, and it cast Jonah up on land. The Lord now spoke a second time to Jonah: Go to Nineveh and proclaim what I shall bid thee. Jonah went into Nineveh and

*Maccabaeus means: The man with the hammer.

cried: In 40 days Nineveh shall be destroyed! The people repented, and the king put off his royal garments and clothed himself in sack cloth and ashes. God repented of the evil He had spoken, and He spared Nineveh. Then Jonah murmured and said: Did it not go as I thought while I was in my country, and would flee over the sea? For I knew that Thou art a God merciful and slow to anger, and repentest of evil.

Jonah had gone outside the city and remained there to see what would become of the city. The Lord let a plant spring up to give shade for his head, and Jonah was fond of the plant. In the morning the Lord prepared a worm, and it stung the plant, so it withered. And there came a sultry east wind, and the sun beat upon the head of Jonah, and he said: It is better for me to die than to live. Then said the Lord: Thou hast pity on the plant for which thou hast not labored, neither madest it grow, because it withered; and should not I have pity on Nineveh, that great city, wherein are more than twelve times 10,000 persons that cannot discern between their right and their left hand, and also much cattle? (The Book of Jonah.)

49. Job

Job was the name of a God-fearing man who had seven sons and three daughters, and owned 7,000 sheep, 3,000 camels, 500 yoke of oxen and 500 she-asses, and was the richest of all the men of the East. When his sons had feasted and eaten and drunk, he arose early and offered burnt offerings, for, said he: It may be that my sons have sinned and said farewell to God in their hearts. Eyes was he to the blind, feet was he to the lame, and a father to the poor; the aged arose before him, and princes were silent when he spoke.

One day when his children were feasting in the house of their elder brother, there came a messenger to Job, and said: The oxen were plowing, and the asses

were feeding beside them, and the Sabeans fell upon them and took them away; yea, they have slain the servants, I only am escaped. While he was yet speaking, there came another and said: Fire is fallen from heaven and has burned up the sheep and the shepherds, and I only escaped. While he was yet speaking, came a third and said: The Chaldeans fell upon the camels, and have taken them away, yea, and have slain the young men with the edge of the sword. I only am escaped to tell thee. While he yet spoke, came a fourth and said: Thy sons and daughters were eating and drinking in their oldest brother's house, and behold, there came a great wind from the wilderness, and smote the house, and it fell upon thy children, and they are dead, I only am escaped. Then Job rent his robe, but worshiped God, and said: Naked came I from my mother's womb, and naked shall I return. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!

Job's whole body now became covered with boils, and he took a potsherd to scrape himself, and he sat in the ashes. His wife asked: Dost thou still believe in God? Job answered: Thou speakest as one of the foolish women. Shall we receive good at the hands of God, and shall we not receive evil?

Three of Job's friends, hearing of his misfortunes, came to console him. But they knew him not, and they sat with him seven days and seven nights, and none spake to him, for they saw that his grief was very great. When they began to speak their words were harsh, for they thought that he must be a greater sinner than other men, since God sent greater afflictions upon him than on others. Then Job sinned; for he boasted of his perfection and disputed God's righteousness. Then the Lord spoke to Job out of a storm and said: Who art thou, that durst dispute with God? And Job answered: I have uttered that which I understood not. And God forgave him, and reproved his three friends because they had judged Job harshly.

God blessed Job; he was healed again, and got

twice as much riches as before; he got again seven sons and three daughters, and lived a hundred and forty years after and died old and full of days. (Book of Job.)

50. The Books of the Old Testament

1—5. The 5 books of Moses, called the Pentateuch, which begin with the creation of the world, and close with the death of Moses. Their names are: 1. Genesis; 2. Exodus; 3. Leviticus; 4. Numbers; 5. Deuteronomy. 6. The Book of Joshua. 7. The Book of Judges. 8. The Book of Ruth. 9—10. The two Books of Samuel. 11—12. The two Books of Kings. 13—14. The two Books of Chronicles. 15. The Book of Ezra. 16. The Book of Nehemiah. 17. The Book of Esther, which tells of a Jewish girl who became queen of Persia. 18. The Book of Job. 19. The Book of Psalms, or The Psalms of David, in all 150. David has written many of these. 20. The Proverbs of Solomon. 21. Ecclesiastes, or The Preacher. 22. The Song of Solomon.

The five books of the four Major Prophets: 1. Isaiah. 2-3. Jeremiah, and his Book of Lamentations. 4. Ezekiel. 5. Daniel.

The 12 Minor Prophets: 1. Hosea. 2. Joel. 3. Amos. 4. Obadiah. 5. Jonah. 6. Micah. 7. Nahum. 8. Habakkuk. 9. Zephaniah. 10. Haggai. 11. Zechariah. 12. Malachi.—In all 39 writings.

In most of these books prophecies concerning Christ are found. Malachi, the last prophet, foretells even of him who shall prepare the way for Him. The Lord says in the book of this prophet: Behold, I will send my messenger, and he shall prepare the way before me. And again He says: Behold, I will send you Elijah the prophet before the coming of the great day of the Lord.

Concerning these writings the Apostle Paul says: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction and

for instruction in righteousness. And the Apostle Peter says: The holy men of God spoke as they were moved by the Holy Spirit.

After these books come a number of others called Apocrypha. These were written by pious men and contain much that is good; but they are not inspired by God, as are the Holy Scriptures, hence we dare not always use them as a lamp to our feet and a light to our path. The most important are: The Book of Tobit, The Book of Wisdom, The Wisdom of Jesus, son of Sirach, and the two Books of the Maccabees.

THE NEW TESTAMENT

51. The Birth of John The Baptist

At the time that Herod the Great was king in Judea, there was a priest by the name Zacharias, and the name of his wife was Elisabeth. They were both righteous before God; but they had no children, and both were now old. One day while Zacharias was offering incense in the Holy Place, and the people were praying without, an angel of the Lord appeared unto him. And fear fell upon Zacharias; but the angel said unto him: Fear not, Zacharias, for thy supplication is heard, and thy wife Elisabeth shall bear a son, and thou shalt call his name John*. He shall go before His face in the spirit and power of Elijah, and make ready for the Lord a people prepared for Him. Zacharias said: Whereby shall I know this? The angel answered: I am Gabriel that stand in the presence of God. Behold, thou shalt be dumb until the day that these things shall come to pass, because thou didst not believe my words. (Luke 1: 5—25.)

And Elisabeth brought forth a son. Her neighbors and kinsfolk would have him called Zacharias after his father; but his mother said: He shall be called John. They said: There is none of thy kindred that is called by this name. And they made signs to his father, and he took a tablet and wrote: His name is John. And immediately his mouth was opened, and he blessed God in a glorious song of praise. And the

*Which means: The Lord is gracious.

child grew and waxed strong in spirit, and was in the deserts till the day when he stood forth before the people of Israel. (Luke 1: 57—80.)

52. The Annunciation of Mary

In the sixth month after Gabriel had appeared to Zacharias he was sent from God to a city of Galilee named Nazareth. There dwelt a virgin of the house of David, and her name was Mary. She was betrothed to a man of the house of David, and his name was Joseph. And the angel came in unto Mary and said: Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women! But Mary was greatly troubled at this saying and cast in her mind what manner of salutation this might be. And the angel said: Fear not, Mary, for thou hast found favor with God. Thou shalt bring forth a son, and shalt call his name JESUS.* Then Mary said: How shall this be, seeing I am not married? The angel answered: The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the Holy One which is born of thee shall be called the Son of God. And Mary said: Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. (Luke 1: 26—38.)

53. The Birth of the Savior

It came to pass in those days that a decree went out from Caesar Augustus, that all the world should be enrolled. And all went to enroll themselves, every one in his own city. And Joseph also went from Nazareth in Galilee to Judea, to the city of David which is called Bethlehem, to enroll himself with Mary, his betrothed wife. While they were there, the time was fulfilled, and Mary brought forth a son, wrapped Him in swaddling clothes, and laid Him in a manger, for there was no room for them in the inn.

*Which means Savior.

And there were shepherds in the same country, abiding in the field, and keeping watch by night over their flock. And lo, an angel of the Lord stood by them, and the glory of the Lord shone round about them, and they were sore afraid. But the angel said unto them: Be not afraid; for behold, I bring you good tidings of great joy: For there is born to you this day in the city of David a Savior, who is Christ the Lord. And this is the sign unto you: Ye shall find a Babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying: Glory to God in the highest, and on earth peace among men in whom He is well pleased.

And the shepherds came with haste and found Mary and Joseph, and the Babe lying in the manger. And they made known concerning the saying which was spoken to them about this Child. And all that heard it wondered; but Mary kept these words in her heart. When eight days were fulfilled for circumcising the Child, His name was called Jesus according to the word of the angel.

Forty days after the birth of Jesus, His parents brought Him to Jerusalem to present Him to the Lord. And there was in Jerusalem a pious man whose name was Simeon. He had been promised by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And he came that day in the Spirit into the temple. And when he saw the Child, he took It up in his arms and said: Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples. (Luke 2: 1—31.)

54. The Wise-Men from the East

When Jesus was born in Bethlehem in the days of Herod the king, Wise-men came from the East to Jerusalem, saying: Where is He that is born King of the Jews? For we saw His star in the East, and are

come to worship Him. And Herod called together the chief priests and the scribes and inquired of them where Christ should be born. They answered: In Bethlehem, according to the prophecy of Micah. Then Herod called the Wise-men secretly and learned of them carefully what time the star appeared, and said to them: Go to Bethlehem and search out carefully concerning the Child, and when ye have found It, bring me word, that I may come also and worship It.

The Wise-men went their way, and lo, the star which they had seen in the East went before them, till it came and stood over the house where the Child was. And when they saw the star they rejoiced greatly and came into the house and found the Child and Mary His mother, and they fell down and worshiped Him, and they offered unto Him their treasures, gold, frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

When they were departed an angel of the Lord appeared unto Joseph in a dream and said: Arise, take the Child and His mother and flee into Egypt, and be thou there until I tell thee; for Herod will seek the Child to destroy Him. Then Joseph took the Child and His mother by night and went into Egypt.

When Herod saw that he was mocked of the Wise-men he was exceeding wroth, and sent forth and slew all the male children in Bethlehem from two years old and under.—When Herod was dead an angel of the Lord appeared in a dream to Joseph in Egypt, saying: Arise, take the Child and His mother and go into the land of Israel, for they are dead that sought the Child's life. And he went into Galilee and dwelt in Nazareth. And the Child grew and waxed strong in spirit, becoming full of wisdom; and the grace of God was upon Him. (Matt. 2; Luke 2: 39—40.)

55. The Child Jesus in the Temple

The parents of Jesus went every year to Jerusalem at the feast of the Passover. When Jesus was twelve years old, they took Him with them. When they went home, He tarried behind in Jerusalem, and they knew it not, but supposing Him to be in the company, they went a day's journey. And they sought for Him among their kinsfolk and acquaintances. And when they found Him not, they returned to Jerusalem, seeking for Him. After three days they found Him in the temple, sitting in the midst of the teachers, both hearing them and asking them questions. And all that heard Him were amazed at His understanding and His answers. And Mary said: Son, why hast Thou thus dealt with us? Thy father and I sought Thee sorrowing. Jesus answered: How is it that ye sought me? Knew ye not that I must be in my Father's house? And He went down with them to Nazareth; and He was obedient to them.—And Jesus advanced in wisdom and stature, and in favor with God and men (Luke 2: 41—52.)

56. John Preaches and Baptizes

John dwelt quietly in the desert till he was thirty years of age. Then the word of God came to him, and he began to preach: Repent ye, for the Kingdom of Heaven is at hand. Even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down and cast into the fire. His manner of living was like that of the prophets of old; he had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. People both from Jerusalem and from the country came to him, and they were baptized of him, confessing their sins. Many believed that he was Christ; but he said: I am not Christ. I baptize only with water; but after me cometh One that is greater than I, the latchet of whose shoe I am not

worthy to unloose. He shall baptize with the Holy Spirit. He is the Lamb of God that beareth the sins of the world. (Matt. 3:1—11; John 1:19—29.)

John exhorted both high and low to repentance. The tetrarch Herod Antipas had compelled his brother to part from his wife, Herodias, and had himself taken her to wife. John said to him: It is not lawful for thee to have her. Herod became angry for this, and cast John into prison. When Herod's birthday came, the daughter of Herodias danced before him; he was pleased with the dance, and promised with an oath to give her whatsoever she should ask, even the half of his kingdom. She went to the mother, who said: Ask for the head of John on a platter. The king was grieved, but for the sake of his guests he kept his word. John was beheaded, and his head was brought to the princess on a platter. And his disciples came and buried him. (Matt. 14:1—12.)

57. Jesus Is Baptized

When Jesus was thirty years old, He came to John at the Jordan to be baptized. John said: I have need to be baptized of Thee, and comest Thou to me? Jesus answered: Suffer it now; for thus it becometh us to fulfill all righteousness. Then John baptized Him. And when Jesus went up from the water, lo, the heavens were opened, and the Spirit of God descended on Him in the form of a dove, and there came a voice out of the heavens, saying: This is my beloved Son, in whom I am well pleased. (Matt. 3:13—17.)

58. Jesus Is Tempted

Then Jesus was led of the Spirit into the wilderness to be tempted of the devil. And when He had fasted forty days and forty nights, He afterward hungered. And the tempter came and said unto Him: If Thou art the Son of God, command that these stones become bread. Jesus answered: It is written: Man shall not live by bread alone, but by every word that

proceedeth out of the mouth of God. Then the devil took Him into the holy city, and he set him on the pinnacle of the temple and said: If Thou art the Son of God, cast Thyself down; for it is written: He shall give His angels charge concerning Thee, and on their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone. Jesus answered: Again it is written: Thou shalt not try the Lord thy God. Again the devil took Him unto an exceeding high mountain and showed Him all the kingdoms of the world and the glory of them, and said: All these things will I give Thee, if Thou wilt fall down and worship me. Jesus answered: Get thee hence, Satan! For it is written: Thou shalt worship the Lord, thy God, and Him only shalt thou serve. (Matt. 4:1—11.)

59. Jesus Begins His Work

After Jesus had been baptized and tempted He began His work. For about three years He went from place to place in the country and in the cities; and for the great feasts He went up to Jerusalem. He spoke but a word and the blind saw, the deaf heard, the lame walked, the lepers were cleansed, and the dead were raised. He was God's only begotten Son, born of the Father from eternity; therefore He could say: I am the Way, the Truth and the Life. No man cometh to the Father but by me. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Everywhere the people flocked to Him and heard Him, for as He spoke had no man spoken.

Once He spoke to the people from a mountain. This speech is therefore called the Sermon on the Mount. In this He says:

I am not come to destroy the law and the prophets, but to fulfill them.

Ye have heard that it was said: Thou shalt not commit adultery; but I say unto you that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

Ye have heard that it was said: Thou shalt not forswear thyself; but I say unto you: Swear not at all, but let your speech be Yea, yea; Nay, nay; and whatsoever is more than these is of the evil.

When ye pray ye shall not be as the hypocrites, for they love to stand and pray in the synagogues and in the corners of the streets that they may be seen of men. Verily, I say unto you, they have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.

Lay not up for yourselves treasures upon earth, where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also.

Be not anxious for what ye shall eat, or for what ye shall drink, nor for what ye shall put on. Behold the birds of the heavens: they sow not, neither do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not ye of much more value than they? Consider the lilies of the field, how they grow! They toil not, neither do they spin; yet I say unto you that even Solomon in all his glory was not arrayed like one of these. Be not therefore anxious for the morrow; for sufficient unto the day is the evil thereof.

Whatsoever ye would that men should do unto you, even so do ye also unto them. (Matt. 5—7.)

60. Jesus Chooses Twelve Apostles

As Jesus stood by the lake of Gennesaret one day, the people pressed upon Him to hear the Word of God. He entered Simon Peter's boat and taught the people from there. When He had left speaking, He said unto Peter: Put out into the deep, and let down your nets for a draught. Peter answered: We toiled all night,

and took nothing; but at Thy word I will let down the nets. And they enclosed a great multitude of fishes, and their nets were breaking. And they beckoned unto James and John, who were in another boat; they came, and they filled both the boats. When Peter saw this, he fell down at the feet of Jesus and said: Depart from me, for I am a sinful man, O Lord. But Jesus said to him: Fear not, from henceforth thou shalt catch men. And they brought the boats to land, and left all and followed Him. (Luke 5:1—11.)

Many followed Jesus to hear the Gospel of salvation; from these He chose twelve men who constantly should be with Him; these He called apostles, that is, messengers; for they should be His messengers into all countries to testify about Him.

The names of the twelve apostles are these: 1. Simon, whom the Savior called Peter (that is: the rock); 2. his brother Andrew; 3. James, the son of the fisherman Zebedee; 4. his brother John, the disciple whom Jesus loved; 5. Philip; 6. Bartholomew; 7. Thomas; 8. Matthew; 9. James, son of Alpheus; 10. Judas Thaddeus; 11. Simon Zelotes (that is: the zealous one); and 12. Judas Iscariot, who betrayed the Savior.

These twelve He sent out on short journeys to proclaim to the Jews that the Kingdom of Heaven was at hand. Two and two went together. Later on He sent out seventy disciples, who also went two and two, to proclaim that the Kingdom of Heaven was at hand. (Matt. 10:1—5; Luke 10:1.)

61. Jesus and Nicodemus

One of the Pharisees, a member of the council, was named Nicodemus. He came to Jesus by night and said: Rabbi, we know that Thou art a teacher come from God; for no man can do these signs that Thou doest, except God be with him. Jesus answered: Except a man be born anew he cannot see the Kingdom of God. Nicodemus said: How can a man be

born when he is old? He can not be born twice? Jesus answered: Verily, verily, I say unto thee: Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. For that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Nicodemus answered: How can these things be? Jesus answered: Art thou the teacher of Israel, and understandest not these things? As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up on the cross. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life. (John 3: 1—16.)

62. Jesus and the Woman of Samaria

Jesus was passing through Samaria, and being wearied with His journey, He sat by the well outside of the city of Sychar. A woman from the city came to draw water. Jesus said unto her: Give me to drink. She answered: How is it that Thou, being a Jew, askest drink of me, being a Samaritan woman? For there was bitter enmity between the Jews and the Samaritans. Jesus said: If thou knew who it is that speaketh with thee, thou wouldest have asked Him to give thee to drink, and He would have given thee living water. She answered: Sir, Thou hast nothing to draw with, and the well is deep. Jesus said: Go, call thy husband. She answered: I have no husband. Jesus answered: Thou saidst well: I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband. The woman said: Sir, I perceive that Thou art a prophet. Where ought we to worship God? We Samaritans believe it must be done on Mount Gerizim, and ye Jews say: It ought to be in Jerusalem. Jesus said: Woman, the hour cometh when no man shall ask about Gerizim and Jerusalem; for God is a Spirit, and they that worship Him must worship in spirit and truth. The woman answered: When Messiah cometh He will declare unto us all

things. Jesus said: I am Messiah. So the woman left her water pot, and went into the city and told what had happened to her; and the men went out to Jesus, and He abode two days in the city, and many believed in Him. And they said to the woman: Now we believe not because of thy speaking, for we have heard for ourselves, and know that this is indeed the Savior of the world. (John 4: 1—42.)

The Parables of Jesus

63. The Sower

A sower went forth to sow, and as he sowed, some seeds fell by the wayside, and the birds came and devoured them. And some fell upon rocky places, where they had not much earth; and straightway they sprang up, because they had no deepness of earth; and when the sun was risen, they were scorched and withered away. And some fell among thorns, and the thorns grew up and choked them. But some fell upon good ground and yielded fruit, some a hundredfold, some sixtyfold, and some thirtyfold.

As the disciples did not understand the meaning of this parable, Jesus gave them this explanation: The seed is the Word of God; when any one hears the Word and does not understand it, then comes the evil one and snatches away that which is sowed in his heart. This is the seed sown by the wayside.—That which fell upon rocky places is he that hears the Word, and straightway with joy receives it; and when tribulation and persecution arise because of the Word, he straightway stumbles.—That which is sown among thorns is he that hears the Word, and the care of the world, and the deceitfulness of riches choke the Word, and it becomes unfruitful.—But that sown in the good

ground is he that hears the Word and keeps it in his heart, and it bears fruit. (Matt. 13:1—23.)

64. The Tares Among the Wheat

The Kingdom of Heaven is likened unto a man that sowed good seed in his field. But in the night an enemy came, and sowed tares among the wheat. When the seed sprang up, the tares appeared also. And the servants went to the householder and said: Sir, didst thou not sow good seed in thy field? Whence has it then tares? He answered: An enemy has done this. The servants said: Wilt thou, then, that we go and gather them up? He answered: Nay, lest haply ye root up the wheat with them. Let both grow together until harvest; then I will say to the reapers: Gather up first the tares and bind them in bundles to burn them; but gather the wheat into my barn.

Jesus has explained also this parable: He that soweth the good seed is the Son of Man, and the field is the world; the good seed is the children of the kingdom, and the tares are the children of the evil one; and the enemy that sowed the tares is the devil. The harvest is the end of the world, and the servants are the angels. As the tares are gathered up and burned with fire, so shall it be in the end of the world. Then shall the Son of Man send forth His angels, and they shall gather the ungodly, and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth. But the righteous shall shine forth as the sun in the kingdom of their Father. (Matt. 13:24—43.)

65. The Good Samaritan

A lawyer came to Jesus and said: Master, what shall I do to inherit eternal life? Jesus said: What is written in the law? He answered; Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and

thy neighbor as thyself. Jesus said: Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said to Jesus: Who is my neighbor? Jesus answered: A man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way, and he saw him, but passed by on the other side. A Levite did the same thing. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion. And he went to him, bound up his wounds, pouring on them oil and wine. And he set him on his own beast, and brought him to an inn and took care of him. And on the morrow when he left, he took out two pieces of money, gave them to the host and said: Take care of him, and whatsoever thou spendest more I will repay thee when I come back again.—Which of these three, thinkest thou, proved neighbor to him that fell among the robbers? And he said: He that showed mercy on him. Jesus said: Go, and do thou likewise. (Luke 10:25—37.)

66. The Rich Man

The ground of a certain rich man brought forth plentifully. And he reasoned within himself: What shall I do, because I have not room to bestow my fruit? And he said: This will I do: I will pull down my barns and build them greater, and there will I bestow all my grain and goods. And I will say to my soul: Soul, take thine ease, eat, drink, be merry! But God said unto him: Thou fool, this night is thy soul required of thee, and whose shall those things be which thou hast prepared? (Luke 12:16—20.)

67. The Fig Tree

A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. Then he said to the vinedresser: Behold, these

three years I come seeking fruit on this fig tree, and find none. Cut it down! Why shall it take the strength from the ground to no use? But the vine-dresser answered: Lord, let it alone this year also, till I dig about it and dung it; perhaps it may then bear fruit; if not, thou shalt cut it down. (Luke 13:6—9.)

68. The Unmerciful Fellow-Servant

Peter once asked Jesus: How often shall I forgive my brother that sins against me? Are seven times enough? Jesus answered: Not seven times, but seventy times seven. And He told the following parable: A king would make reckoning with his servants, and there came one that owed him ten thousand talents.* But as he had not wherewith to pay, the king commanded that he and his wife and children and all that he had should be sold, and payment be made. The servant therefore fell down before him and said: Lord, have patience with me, and I will pay thee all. And his lord, being moved with compassion, forgave him the debt. But that servant went out, and found one of his fellow-servants that owed him a hundred shillings,† and he laid hold on him and took him by the throat, saying: Pay me what thou owest! So his fellow-servant fell down and besought him, saying: Have patience with me, and I will pay thee. And he would not, but went and cast him into prison. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him and said: Thou wicked servant, I forgave thee all that debt, because thou besoughtest me; shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord cast him into prison, till he should pay all that was due. So shall also my heavenly Father do unto you, if you forgive not every one his brother from your hearts. (Matt. 18:21—35.)

*A talent is about one thousand dollars.

†About fifteen dollars.

69. The Prodigal Son. The Lost Sheep

The Pharisees considered themselves righteous, and were therefore offended because Jesus received publicans and sinners and ate with them. Jesus therefore spoke the following parables: A certain man had two sons. The younger said to the father: Father, give me that part of thy substance that falls to me. And he divided unto them. Not many days after, the younger son gathered all his goods and took his journey into a far country, and there he wasted his substance in riotous living. And when he had spent all, there arose a mighty famine in that country, and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine ate; and no man gave him anything. When he came to himself he said: How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him: Father, I have sinned against heaven and in thy sight. I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose and came to his father. While he was yet far off, his father saw him and was moved with compassion, and ran, and fell on his neck, and kissed him. The son said: Father, I have sinned against heaven and in thy sight; I am no more worthy to be called thy son. But the father said to his servants: Bring forth the best robe, and put a ring on his hand, and shoes on his feet, and kill the fatted calf, and let us eat and make merry. For this my son was dead, and is alive again; he was lost, and is found.

The elder son was in the fields, and as he came home and heard music and dancing, he asked one of the servants what these things might be. And he was told that the father had made a feast for his son who had returned. Then he was angry, and would not go in. His father came out and entreated him; but he

answered: Lo, these many years do I serve thee, and I never transgressed thy commandments, and yet thou never gavest me a kid, that I might make merry with my friends; but when this thy son came, who hath devoured thy living with harlots, thou killedst for him the fatted calf. But his father said: My son, thou art ever with me, and all that is mine is thine; but it was meet to make merry and be glad, for this thy brother was dead, and is alive; and was lost, and is found.

When a man has a hundred sheep and loses one of them, does he not leave the ninety and nine, and go after the lost sheep? And when he hath found it, he lays it on his shoulders and bears it home, and rejoices more over that one than over the ninety and nine which were not lost. So shall there be greater joy in heaven over one sinner who repenteth, than over ninety and nine who need no repentance. (Luke 15.)

70. The Rich Man and Lazarus

There was a rich man, and he was clothed in purple and fine linen, and fared sumptuously every day. But there was a poor man named Lazarus, that was laid at his gate, full of sores, and he desired to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. The poor man died, and he was carried away by the angels into Abraham's bosom. The rich man died also, and was buried. When he lifted up his eyes in hell, being in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried and said: Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am in anguish in this flame. But Abraham answered: Son, remember that thou in thy lifetime hast received thy good things, and Lazarus likewise evil things; but now here he is comforted, and thou art in anguish. Besides all this, between us and

you there is a great gulf fixed, that they who would pass from hence to you may not be able, and that none may cross over from thence to us. And he said: I pray thee therefore, father, that thou wouldest send him to my father's house—for I have five brothers—that he may testify unto them, lest they also come into this place of torment. Abraham answered: They have Moses and the prophets; let them hear them. But he said: Nay, Father Abraham; but if one go to them from the dead they will repent. Abraham answered: If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead. (Luke 16: 19—31.)

71. The Pharisee and the Publican

To certain who trusted in themselves that they were righteous, and set all others at naught, Jesus spake this parable: Two men went up into the temple to pray, the one a Pharisee, and the other a publican. The Pharisee stood by himself and prayed thus: God, I thank Thee, that I am not as the rest of men—extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, and give tithes of all that I get. But the publican, standing afar off, would not lift his eyes unto heaven, but smote his breast and said: God, be merciful to me a sinner! I say unto you: This man went down to his house justified, but not the Pharisee; for every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. (Luke 18: 9—14.)

72. The Laborers in the Vineyard

The Kingdom of Heaven is like a householder who went out early in the morning to hire laborers into his vineyard. And when he had agreed with them for a shilling a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle, and said to them: Go ye also into the vineyard, and whatsoever is right

I will give you. Again he went out about the sixth and about the ninth hour and did likewise. And about the eleventh hour he went out again and found others standing, and he said: Why stand ye here all the day idle? They said: Because no man hired us. He said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. When even was come, the lord of the vineyard said to his steward: Call the laborers, and pay them their hire, beginning from the last unto the first. They that were hired about the eleventh hour came and received every man a shilling. And when the first came, they supposed that they would receive more; and they likewise received every man a shilling. Then they murmured against the householder and said: These last have spent but one hour, and thou hast made them equal to us, who have borne the burden of the day and the scorching heat. He answered: Friend, I do thee no wrong. Didst thou not agree with me for a shilling? Take up that which is thine, and go thy way. But I will give the last as much as thee. Is it not lawful for me to do what I will with mine own? Or doth it hurt thee that I am good? (Matt. 20: 1—15.)

73. The Marriage of the King's Son

The Kingdom of Heaven is likened unto a certain king who made a marriage feast for his son. He sent his servants forth to call them that were bidden to the marriage feast. But they would not come, but went their ways, one to his farm, another to his merchandise, and the rest laid hold on his servants and treated them shamefully and killed them. But the king was wroth, and he sent his armies and destroyed those murderers and burned their city. And he said to his servants: The wedding is ready; but they that were bidden were not worthy. Go ye therefore to the cross-roads, and as many as ye shall find, bid to the marriage feast. And the wedding was filled with guests. When the king went in to behold the guests, he saw

one who had not on a wedding garment. And he said to him: Friend, how comest thou in hither, not having a wedding garment? But he was silent. Then the king said to the servants: Bind him hand and foot, and cast him into outer darkness; there shall be weeping and gnashing of teeth. (Matt. 22: 1—13.)

74. The Talents

A man going into another country called his servants and delivered unto them his goods. To one he gave five talents, to another two talents, and to another one talent. After a long time the lord of those servants came home, and made a reckoning with them. He that received five talents came and said: Lord, thou gavest me five talents; lo, I have gained other five talents. His lord said unto him: Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord. Likewise he said to the servant who received two talents and with them gained two other talents. Then came also the one that had received the one talent and said: Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter. Therefore I was afraid, and went away and hid thy talent in the earth; lo, here it is. His lord said: Thou wicked and slothful servant, thou knewest that I am a hard man; thou oughtest therefore to have put my money to the bankers, so I could have received back mine own with interest. And he commanded that the unprofitable servant be cast out where there is weeping and gnashing of teeth. (Matt. 25: 14—30.)

Miracles, or Wonderful Works of Jesus

75. Jesus Turns Water Into Wine at the Marriage in Cana

There was a marriage in Cana of Galilee, and the mother of Jesus was there, and Jesus and His disciples were also invited. And when the wine failed, the mother of Jesus said unto Him: They have no more wine. Jesus answered: Woman, what have I to do with thee? Mine hour is not yet come. His mother said to the servants: Whatsoever He saith to you, do it. The Jews always washed their hands before meals, and six water-pots of stone stood there for washing. Jesus said to the servants: Fill the water-pots with water. And they filled them up to the brim. And He said unto them: Draw out now, and bear unto the steward of the feast. The steward knew not whence the wine was. When he tasted it, he said to the bridegroom: Every man setteth on first good wine, then that which is worse; thou hast kept the good wine until now. This beginning of His signs did Jesus in Cana in Galilee, and manifested His glory, and His disciples believed on Him. (John 2: 1—11.)

76. Jesus Stills the Tempest

As Jesus one evening sailed over the lake of Gennesaret, there arose a great tempest, insomuch that the boat was covered with the waves. But He was in the stern of the boat asleep. And the disciples went to Him and awoke Him and said: Save, Lord, we perish! But He said: Why are ye fearful, O ye of little faith? Then He arose and rebuked the winds and the sea, and there was a great calm. And they marvelled and said: Who is This, that even the winds and the sea obey Him! (Matt. 8: 23—27.)

77. Jesus Raises the Widow of Nain's Son from the Dead

As Jesus came to a little city called Nain, one that was dead was carried forth, and he was the only son of a widow. And much people from the city went with her. When Jesus saw her, he had compassion on her and said: Weep not. And He came nigh and touched the bier, and the bearers stood still, and He said: Young man, I say unto thee: Arise! And he that was dead sat up and began to speak. And Jesus gave him to his mother. And fear took hold on all, and they glorified God, saying: A great prophet is arisen among us; and, God hath visited His people. (Luke 7: 11—16.)

78. Jesus Raises the Daughter of Jairus from the Dead

A ruler of the synagogue, Jairus by name, came and fell at the feet of Jesus and said: My daughter is at the point of death, come and lay Thy hands on her that she may live! And Jesus went with him. But some came from the house of the ruler of the synagogue and said: Why troublest thou the Master any further? Thy daughter is dead. Jesus said to the father: Fear not, only believe, and she will be saved. When He came in, He beheld a tumult, and many weeping. But He said: Weep not! And He took the father and the mother, and Peter, James and John, and went in where the little girl lay and said: Little girl, arise! And straightway she arose and walked. (Mark 5: 22—42.)

79. Jesus Feeds Five Thousand Men in the Wilderness

Jesus went over the lake of Gennesaret to a desert place, and when the people saw it they hurried after Him by land. When evening had come, His disciples

came to Him and said: The place is desert, and the day is now far spent; send the people away, that they may go to the villages round about and buy themselves food. Jesus answered: Give ye them to eat. They said: We have five loaves of bread and two fishes; but what are they among so many? But Jesus let the people sit down on the grass, took the five loaves and the two fishes, and looking up to heaven, He blessed, and brake them and gave them to the disciples, and the disciples set before them. And they did all eat, and were filled. And Jesus said unto the disciples: Gather up the broken pièces, that nothing be lost. They gathered up twelve basketfuls. And they that ate the loaves were five thousand men besides women and children. (Mark 6: 32—44.)

80. Jesus Heals the Daughter of the Woman of Canaan

Jesus went to the country about Tyre and Sidon, and a Canaanitish, heathen woman cried unto Him: Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But Jesus answered her not a word. The disciples said: Send her away, for she crieth after us. Jesus answered: I was not sent but unto the lost sheep of Israel. The woman now came and worshiped Him, saying: Lord, help me! Jesus said: It is not meet to take the children's bread and cast it to the dogs. She said: Yea, Lord, for even the dogs eat of the crumbs which fall from their master's table. Then Jesus said unto her: O woman, great is thy faith: be it done unto thee, even as thou wilt. And her daughter was healed from that hour. (Matt. 15: 21—28.)

81. Jesus Heals Ten Lepers

Once, when Jesus was on the way to Jerusalem there met Him ten men that were lepers, who stood afar off and lifted up their voice saying: Jesus, Master, have mercy on us! He said: Go, and show yourselves

to the priests. And as they went, they were cleansed. One of them, when he saw that he was healed, turned back, glorifying God with a loud voice. And he fell upon his face at the feet of Jesus and gave Him thanks. And he was a Samaritan. Then Jesus said: Were not the ten cleansed? But where are the nine? Were there none found that returned to give glory to God, save this stranger? And He said unto him: Arise, and go thy way; thy faith hath made thee whole. (Luke 17: 11—19.)

82. Jesus Raises Lazarus from the Dead

Near Jerusalem was a little village called Bethany. There dwelt a man named Lazarus and his two sisters, Martha and Mary. And Jesus loved them very much. Once when Lazarus was sick, the sisters sent word to Jesus, saying: Lord, he whom Thou lovest is sick. Jesus was at that time on the other side of the Jordan, and He remained there two days. Afterward He said to His disciples: Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. The disciples answered: If he is fallen asleep, he will recover. Jesus now said plainly: Lazarus is dead. When Jesus came to Bethany, Lazarus had been in the tomb four days. Martha heard that Jesus was coming, and went to meet Him and said: Lord, if Thou hadst been here my brother had not died. Jesus answered: Thy brother shall rise again. I am the resurrection and the life; he that believeth on me, though he die, yet shall he live. Mary then came out also to Jesus and said: Lord, if Thou hadst been here my brother had not died. When Jesus therefore saw both her and the Jews that came with her, weeping, He said: Where have ye laid him? They answered; Come and see. Jesus wept. The Jews then said: Behold, how He loved him! They now came to the tomb, which was a cave, and a stone lay against it. Jesus said: Take away the stone! Martha saith unto Him: Lord, he stinketh by this time; for he hath been four days in

the tomb. Jesus answered: Said I not unto thee that if thou couldest believe thou shouldest see the glory of God? When they had removed the stone Jesus lifted up His eyes and gave thanks to the Father who always heard Him, and then He cried with a loud voice: Lazarus, come forth! And he that was dead came forth in the grave-clothes. And many of the Jews who saw this believed on Jesus. (John 11:1—46.)

Other Narratives from the Life of Jesus

83. Jesus Teaches His Disciples to Pray

Jesus oftentimes prayed. Once, when He had ended His prayer, one of the disciples said: Lord, teach us to pray, as John the Baptist taught his disciples to pray. Jesus answered: When ye pray, ye shall say:

Our Father, who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil. For Thine is the kingdom, and the power, and the glory, forever. Amen. (Matt. 6:9—13; Luke 11:1—4.)

84. Jesus is Transfigured on the Mount

Jesus took Peter, James and John with Him and went up into a high mountain to pray. And as He was praying, He was transfigured before them, and His face did shine as the sun, and His garments became white as snow. And they saw Moses and Elijah, who spoke with Him about His sufferings and death, which awaited Him in Jerusalem. Peter said: Lord, it is good for us to be here. If Thou wilt we will make

three tabernacles, one for Thee, one for Moses and one for Elijah. While he was yet speaking, a bright cloud overshadowed them, and a voice came out of the cloud, saying: This is my beloved Son, in whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face, and were sore afraid. But Jesus came and touched them and said: Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only. (Matt. 17:1—8; Mark 9:2—8; Luke 9:28—36.)

85. Jesus Blesses Little Children

Many brought little children to Jesus, that He should touch them. The disciples rebuked those that brought the children. But Jesus said: Suffer little children to come unto me; and forbid them not, for to such belongeth the kingdom of God. Unless ye repent and become as little children, ye can not enter therein. And He took them in His arms and blessed them, laying His hands upon them. (Mark 10:13—16.)

86. Jesus the Guest of Zaccheus

On His last journey to Jerusalem Jesus came through Jericho. Here resided a man by the name of Zaccheus; he was the chief publican in Jericho and was very rich. He was anxious to see Jesus, but could not for the people, as he was small of stature. He therefore ran on before, and climbed up in a tree. When Jesus came to the place and saw him He said: Zaccheus, make haste and come down, for today I must abide at thy house. And Zaccheus made haste and received Him with joy. But those who saw it murmured, saying: He is gone in to lodge with a sinful man! Zaccheus said to the Lord: Behold, half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus answered him: The Son of Man is come to seek and to save that which was lost. (Luke 19:1—10.)

87. The Enemies of Jesus

The Pharisees were outwardly blameless, and for a show made long prayers; but in secret they robbed widows of their property. They were like graves, outwardly whitened, but inwardly full of dead men's bones and all uncleanness. Jesus told them these things openly, and they therefore became His enemies; for man does not wish that his evil works shall come to the light.—They believed that they for the sake of their righteousness should inherit the kingdom of God; but Jesus preached conversion and faith, and said that publicans and sinners would go into the Kingdom of Heaven before them. The Pharisees wished to be greeted in the market-places and be called Rabbi, and they were envious, for the multitude clung to Jesus because of His blessed words and His miracles. They would not understand Moses and the prophets, and expected that the Messiah should establish the kingdom of David again, and bring the Romans and other nations under the Jews. Jesus said that His kingdom was not of this world, and that He should be persecuted and crucified, and on the third day arise again from the dead. For all these things the Pharisees and priests hated Jesus, and took counsel how they could kill Him. Man always finds an excuse. The high priest Caiaphas said: It is better that one man die for the people, than that the whole nation should be destroyed.

The Sadducees taught that there is no resurrection from the dead, and they therefore held the doctrine of Jesus concerning resurrection and final judgment in derision and gave not the Word room in their hearts.

The Last Days of Jesus

88. The Triumphal Entry of Jesus Into Jerusalem

On Palm Sunday, which is the Sunday before Easter, Jesus rode from Bethany on the other side of the Mount of Olives into Jerusalem on a young ass. This came to pass, that it might be fulfilled which was spoken by the prophet Zechariah: Tell ye the daughter of Zion: Behold, thy King cometh unto thee, meek and riding upon the foal of an ass. Many of the people cut branches from the palm trees and spread them in the way, and the most part spread their garments in the way and cried, saying: Hosanna* to the Son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest.

And when He drew nigh and saw the city, He wept over it, saying: If thou hadst known, even in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. Therefore the days shall come when thine enemies shall compass thee round, and keep thee in on every side, and shall dash thee to the ground, and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation. And He entered into the city and went to the court of the temple, and healed the blind and the lame that came to Him.

In the evening He went out to Bethany, and every day He came into the temple and was teaching, and the people hung upon Him, listening. The priests and the scribes came together at the palace of Caiaphas, and consulted how they might by craft take Jesus. And Judas Iscariot came to them and said: What will ye give me, and I will deliver Him unto you? And they gave him thirty pieces of silver. And from that time he sought opportunity to betray his Lord. (Matt. 21: 1—17; 26: 14—16; Luke 19: 41—44.)

* Hosanna means: Save now.

89. Jesus Institutes the Lord's Supper

In the evening of Maundy Thursday Jesus sat down with His disciples to eat the Passover. As they were eating Jesus said: One of you shall betray me. The disciples looked sorrowfully upon one another, to know who was meant. Peter beckoned to John, who was reclining toward the breast of Jesus, that he should ask. Jesus answered: It is he to whom I give this morsel which I now dip in the dish. And He gave the morsel to Judas, saying: What thou doest, do quickly! The disciples understood not what Jesus meant; but Judas went out straightway to the priests. And it was night.

And Jesus took the bread, gave thanks, and broke it, gave His disciples and said: Take, eat! this is my Body which is given for you. This do in remembrance of me!

In like manner He also took the cup, after supper, saying: Drink ye all of it! This cup is the new covenant in my Blood, which is shed for you for the remission of sins. This do, as often as ye drink it, in remembrance of me!

Jesus then said: I have yet much to say unto you, but ye can not bear it now. But the Comforter, the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and remind you of all things which I have said unto you. (Matt. 26: 26—29; Mark 14: 22—24; Luke 22: 14—23; John 13: 21—30; 1 Cor. 11: 23—26.)

90. Jesus in Gethsemane

Jesus thereupon went with the eleven disciples over the brook Kidron to the Mount of Olives; there was a garden called Gethsemane. In the way He said: All of you shall be offended because of me this night. Peter said: Even if all shall be offended, yet will not I be offended. Jesus answered: Before the cock crows twice, thou shalt deny me thrice.

When they came to the place, Jesus said to

disciples: Remain ye here, while I go yonder and pray. And He took with Him Peter, James and John farther into the garden and said to them: Abide here, and watch with me! And he went away as far as a stone's cast, fell upon His face and said: My Father, if it be possible, then take this cup from me! Nevertheless, not as I will but as Thou wilt!

And He came to the three disciples and found them sleeping. Then He said unto Peter: Could ye not watch one hour with me? Watch and pray, that ye enter not into temptation! Again He went away and prayed the same prayer, and thus three times; and while He suffered the agony of death His sweat became as it were great drops of blood falling on the ground. And there appeared to Him an angel from heaven, strengthening Him. And when He rose up from His prayer, He came to His disciples and said unto them: The hour is at hand, and the Son of Man is betrayed into the hands of sinners; he that betrayeth me is near.

And while He yet spake Judas came with a band of soldiers and the servants of the chief priests, having weapons and torches. Judas had said: He whom I shall kiss, that is He: take Him. And he went up to Jesus and said: Hail, Master! And he kissed Him. Jesus answered: Judas, betrayest thou the Son of Man with a kiss? Then the band stepped forth and laid hold on Jesus. But all the disciples forsook Him and fled. (All the Gospels.)

91. Jesus Before the Council

Jesus was brought to Caiaphas, the high priest, where the council was assembled. The council consisted of the chief priests, scribes and elders of the people, in all seventy-one members. They at first sought to convict Jesus by false witnesses; but the witnesses did not agree. Then the high priest arose and said: I adjure Thee by the living God that Thou tell us if Thou art Christ, the Son of God. Jesus an-

swered: I am. Then the high priest rent his clothes and said: He has blasphemed God. What further need have we of witnesses? They all answered: He is worthy of death. And the servants struck Him in the face and mocked Him. (All the Gospels.)

92. Peter's Denial. The Suicide of Judas

When Jesus had suffered them to take Him and lead Him away, Peter had followed Him afar off and had come into the court of the palace of the high priest. A maid said to him: Art not thou one of this Man's disciples? He said: I know Him not. He went over to the servants, who sat by the fire warming themselves. Here another seeing him, said: This man also was with Him. But Peter denied again. Then a third one said: Verily, thou art one of them; for thou art a Galilean, thy speech betrays thee. Then Peter began to swear, saying: I know not this Man ye speak of. Then the cock crowed, and at the same time they brought Jesus through the court, and He turned and looked on Peter. And Peter remembered the Savior's words, and he went out and wept bitterly. (All the Gospels.)

When Judas saw that Jesus was condemned to death, he regretted what he had done, and came to the priests with the thirty pieces of silver and said: I have sinned in that I betrayed innocent blood. But they answered: What is that to us? See thou to it. And he cast the pieces of silver into the temple, and went and hanged himself, and falling headlong his bowels gushed out. (Matt. 27: 3—5; Acts 1: 18.)

93. Jesus before Pilate

Early in the morning of the day afterwards called Good Friday the Jews brought Jesus from Caiaphas to the Roman governor, Pontius Pilate, to have the sentence of death confirmed. Not wishing to defile themselves, the Jews kept outside of the hall of judgment, and Pilate came out to them and asked: What

accusation bring ye against this Man? They answered: He perverts the people and forbids paying tribute to Caesar, and calls Himself Christ, a King. Pilate took him into the hall of judgment and asked: Art Thou a King? Jesus answered: I am King; but my kingdom is not of this world; for then my servants would have fought for me. I came into the world to bear witness unto the truth. Every one who is of the truth heareth my voice. Pilate perceived that Jesus was innocent and would gladly have set Him free; but he feared the priests and the scribes, therefore he dared not do it openly, but went out to the people and said: Ye have a custom that I should release a prisoner at the Passover. Whom will ye have, Jesus or Barabbas? The priests stirred up the people against Jesus, and they cried: Away with Him! But give us Barabbas. Now, Barabbas was a murderer and robber.

Pilate then, hoping to excite the pity of the people, delivered Jesus to the soldiers to be scourged. And the soldiers stripped off His clothes and scourged Him; then they threw around Him a purple robe, put a reed in His hand and a crown of thorns upon His head, and fell down before Him and shouted: Hail, Thou King of the Jews! And they struck Him on the head with the reed. And Pilate brought Him out to the people and said: Behold the Man! But the Jews cried: Crucify Him, crucify Him! Pilate still sought to set Him free, but they cried: If thou release this Man, thou art not Caesar's friend! Then Pilate took water and washed his hands before the people and said: I am innocent of the blood of this righteous Man! They said: His blood be upon us and upon our children! Then he delivered Jesus to be crucified. (All the Gospels.)

94. Jesus on the Cross

They now led Jesus out of the city to a place called Golgotha, to crucify Him. And He bore the

cross Himself. Many weeping women followed Him, and Jesus turned to them and said: Weep not for me; but weep for yourselves and for your children!

Over the cross was written: JESUS OF NAZARETH, KING OF THE JEWS. It was about nine o'clock in the forenoon when they crucified Him. Two robbers were also crucified with Him, one on His right and one on His left side.

While Jesus was hanging on the cross He said: (1) Father, forgive them; for they know not what they do!—At the cross stood the mother of Jesus, and the disciple that Jesus loved. Jesus said: (2) Woman, behold thy Son! And to the disciple He said: Behold thy mother! And from that hour the disciple took her unto himself.—The soldiers and the priests mocked Him. And one of the robbers said: If thou art Christ, save Thyself and us! The other robber said: We suffer what we have deserved, but this Man hath done nothing amiss. And he said unto Jesus: Lord, remember me when Thou comest into Thy kingdom! To him Jesus said: (3) Verily, today thou shalt be with me in Paradise!—From twelve o'clock there was darkness over the whole earth, until three o'clock, when Jesus cried with a loud voice: (4) My God, my God, why hast Thou forsaken me?—And after that He cried: (5) I thirst! One of them ran and filled a sponge with vinegar and gave Him to drink.—Thereupon He said: (6) It is finished!—And again He cried with a loud voice: (7) Father, into Thy hands I commend my spirit! And having said this, He bowed His head and gave up the ghost.

And the earth did quake, and the rocks were rent, and the tombs were opened, and the veil between the Holy and the Holy of Holies in the temple was rent in twain from the top to the bottom.

That the bodies might be taken down from the crosses before the Sabbath, the Jews asked Pilate that their legs might be broken. The soldiers therefore came and broke the legs of the two robbers; but when they came to Jesus, they saw that He was dead al-

ready, therefore they broke not His legs; but to make sure one of the soldiers pierced His side with a spear, and there came out blood and water. (All the Gospels.)

95. The Burial of Jesus

Joseph of Arimathea, a member of the council, who until now secretly had been a disciple of Jesus, got permission from Pilate to take the body down from the cross and bury it. And Nicodemus, the same who came to Jesus by night, was with him, and brought a hundred pounds of myrrh and aloes. They anointed the body of Jesus and laid it in a sepulchre, hewn in stone, near by Golgotha, and rolled a great stone before the opening of the tomb.

The chief priests and the Pharisees went to Pilate and said: Sir, this Deceiver said, while He was yet alive: After three days I rise again. Command therefore that a guard be placed at the sepulchre, that His disciples may not come and steal the body away and say: He is risen. They received a guard, which they placed at the tomb, and they sealed the stone. (All the Gospels.)

96. The Resurrection of Jesus

Jesus was in the tomb until the third day, from Friday evening till Sunday morning. Before the sun rose on Sunday morning there was a great earthquake, for an angel of the Lord came down from heaven and rolled the stone from the tomb. Jesus arose from the dead, and a great fear fell upon those who stood guard, and they fled.

Early on the same Easter morn some women came to the tomb to anoint the body of Jesus. In the way they said to one another: Who shall roll us away the stone from the tomb? When they came to the tomb, they saw that the stone was rolled away. One of the women, named Mary Magdalene, ran to Peter and the disciple whom Jesus loved, and said: They have taken away the Lord out of the tomb, and we

know not where they have laid Him. The other women went into the sepulchre, where an angel in white raiment was sitting, and he said: Ye seek Jesus of Nazareth. He is not here; He is risen.—When they had left, Peter and John came to the tomb. They went in and saw the linen clothes; but Him they found not. And they went away again. Then came Mary Magdalene again to the tomb, and stood outside and wept. And Jesus appeared unto her and said: Woman, why weepest thou? She knew Him not, but supposed Him to be the gardener, and said: Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus said: Mary! Then she knew Him and said: Master! Jesus answered: Go unto my brethren and say to them: I ascend to my Father and your Father! And she came and told the disciples that she had seen the Lord. (The Gospels.)

97. Jesus Appears to His Disciples

The same day two disciples were going from Jerusalem to a village named Emmaus. And they communed with each other of all those things which had happened. Then Jesus Himself drew near and went with them. He said: What are ye speaking about, and why are ye looking so sad? They answered: Art thou alone a stranger in Jerusalem, and knowest not the things which are come to pass there in these days? The chief priests and our rulers have crucified Jesus of Nazareth. But He was a prophet mighty in deed and word, and we hoped that it was He who should redeem Israel. And this is now the third day since these things came to pass. Moreover, certain women, having been early at the tomb, came and told that the tomb was empty, and that they had seen a vision of angels, who said that He was alive. And certain disciples went to the tomb, and found it even so as the women had said; but Him they saw not. Jesus answered: O foolish men, and slow of heart to believe

what Moses and the prophets have said! Behooved it not Christ to suffer these things and to enter into His glory? And He interpreted to them all that was written concerning Himself.

When they drew nigh unto Emmaus, He made as though He would go farther. And they constrained Him, saying: Abide with us; for it is toward evening, and the day is far spent. And He went in to abide with them. But when He sat down with them to meat, He took bread, blessed it, and broke it, and gave to them. And their eyes were opened, and they knew Him. But He vanished out of their sight. And they said one to another: Was not our heart burning within us while He spoke to us in the way, while He opened to us the Scriptures? And they rose up that very hour and returned to Jerusalem, and found the apostles gathered together, and told them the things that happened in the way, and how He was known of them in the breaking of the bread. (Luke 24: 13—25.)

While they were speaking, Jesus stood in the midst of them and said unto them: Peace be unto you! They were terrified, for they knew Him not. But He showed them His hands and His feet, and they were glad.—But Thomas was not with them. When the others said: We have seen the Lord, he said: Except I shall put my finger in the print of the nails in His hands, and put my hand into His side, I will not believe.

After eight days His disciples were again assembled, and the doors were shut. Then Jesus again stood in the midst of them and said: Peace be unto you! Unto Thomas He said: See my hands, and reach hither thy hand, and put it into my side, and be no longer faithless, but believing! Thomas said: My Lord and my God! Jesus answered: Because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed. (John 20: 19—29.)

98. The Ascension of Jesus

During forty days Jesus showed Himself several times to the apostles and spoke of the things pertaining to the kingdom of God. He was also seen by others, once by five hundred brethren. He showed Himself to the eleven apostles on a mountain in Galilee, and said: All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the end of the world.

Forty days after His resurrection, on the day afterwards called Ascension Day, He appeared to them for the last time. He led them out to the Mount of Olives, and He lifted up His hands and blessed them; and while He blessed them, He parted from them, and was carried up into heaven; and a cloud received Him out of their sight.

And while they were looking into heaven, two men stood by them in white apparel and said: Ye men of Galilee, why stand ye looking into heaven? This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven. (Matt. 28:16—20; Luke 24:50—51; Acts 1:1—2.)

99. Outpouring of the Holy Spirit

At His ascension Jesus had said to the apostles: John baptized with water; but ye shall be baptized with the Holy Spirit, not many days hence. Until this came to pass, they were to abide at Jerusalem. On one of these days they chose one of the disciples named Matthias to be apostle in the place of Judas.

On the morning of the day of Pentecost, ten days after the ascension, the apostles were assembled as usual. And suddenly there came from heaven the sound as of a mighty wind, and it filled all the house

where they were sitting. And there appeared unto them tongues as of fire, parting asunder; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now, there were dwelling at Jerusalem Jews from every nation. When this sound was heard, they came together and said: What is this? Are not all these men Galileans? And how hear we then every man in our own language speaking the mighty words of God? But Peter, standing up, spake forth unto them saying: Jesus of Nazareth, whom ye have crucified, sitteth now at the right hand of God, and has poured out His Holy Spirit. Now, when they heard this, they were pricked in their heart and they said: What shall we do? Peter answered: Repent ye, and be baptized in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. They then that received the word were baptized on the same day, about three thousand souls.

And all that believed were daily together in prayer, and in breaking the bread in the Lord's Supper. They sold their possessions, and parted them to all, according as any man had need. And day by day the Lord added others to the congregation. (Acts 2.)

100. The Apostles Before the Council

Peter and John went up to the temple to pray. A man that had been lame from his birth was sitting outside the door asking alms. Peter said: Silver and gold have I none; but what I have, that I give thee: In the name of Jesus of Nazareth, arise and walk! And immediately he leaped up, and entered with them into the temple and praised God. And many were baptized.

But the priests and the scribes laid hands on the apostles and took them before the council. And they threatened them to preach no more in the name of Jesus. But Peter and John answered: Judge ye

whether it be right to hearken unto you rather than unto God. Afterward they concluded to kill the apostles; but Gamaliel, a Pharisee, who was held in honor of all the people, arose and said unto them: Refrain from these men, and let them alone: For if this counsel be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them. To him they agreed, yet beat they the apostles, and charged them not to speak in the name of Jesus. And the apostles departed from the council, rejoicing that they were counted worthy to suffer for the Name; and they ceased not to preach Jesus Christ. (Acts 3—5.)

101. Stephen

When the congregation increased the apostles said: Choose seven men as overseers for the poor, for it is not fit that we should forsake the Word of God and serve tables. And the congregation chose Stephen and six others; and the apostles prayed and laid their hands on them.—Stephen was full of faith and power and wrought great wonders among the people. And certain scribes arose and disputed with Stephen. And they were not able to withstand the wisdom and the spirit with which he spoke. Then they seized him and brought him before the council, and they suborned false witnesses, who said: We have heard him speak blasphemous words against the temple and against Moses. Stephen made a speech and showed that the Jews had always resisted God. When they heard this, they were enraged; but Stephen looked steadfastly up into heaven and said: Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. But they rushed upon him and cast him out of the city and stoned him. But Stephen prayed: Lord Jesus, receive my spirit. And he kneeled down and cried with a loud voice: Lord, lay not this sin to their charge. And when he had said this, he fell asleep. Those who stoned Stephen laid down their garments

at the feet of a young Pharisee named Saul. And Saul was consenting unto his death. (Acts 6—7.)

Stephen is the first Christian martyr; martyrs, that is, witnesses, are those who suffer death for the sake of Christ.

102. Cornelius

Our Savior had said: Go and make disciples of all nations. Still the apostles from the beginning preached only to the Jews; for it was not yet clear to them that heathens had the same access to the kingdom of God as the Jews.

One day, as Peter was sitting on the flat roof of a house, praying, he saw a vision: He saw a vessel, like a great sheet, come down from heaven, and in the sheet were all kinds of unclean animals, and a voice said to him: Rise, Peter; kill and eat. But Peter answered: Not so, Lord, for I have never eaten anything unclean. The voice said: What God hath cleansed, make not thou unclean. And this was done thrice, and the vessel was taken up to heaven.

While Peter was perplexed what the vision might mean, messengers came from a heathen, Cornelius by name. And Peter went with them, and preached to Cornelius and his household. And while he was preaching, the Holy Spirit fell upon all who heard the word. Then Peter said: Can any man forbid the water that these should not be baptized that have received the Holy Spirit, as well as we? And he commanded that they be baptized in the name of Jesus Christ. When the brethren in Jerusalem heard this, they said: Then unto the gentiles also hath God granted repentance unto life. (Acts 10, 11: 1—18.)

103. Paul

Saul was breathing threatening and slaughter against the Christians, and received from the high priest letters to go to Damascus and seize all them that were of the Christian faith, both men and women,

and bring them bound to Jerusalem. When he drew nigh unto Damascus, there suddenly shone round about him a light from heaven. He fell upon the earth and heard a voice, saying: Saul, Saul, why persecutest thou me? I am Jesus, whom thou persecutest. It is hard for thee to kick against the goad! Saul asked: What wilt thou, Lord, that I should do? The Lord answered: Arise, and enter into the city, and it shall be told thee what thou must do. Saul rose up; he was blind, and had to be led by the hand.

There was in Damascus a Christian named Ananias. The Lord said to him in a vision: Go to Saul that he may receive his sight. Ananias answered: I have heard of this man, how much evil he did to Thy saints at Jerusalem, and to all that call upon Thy name. The Lord said: Go; for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel. And Ananias went, and laid his hands upon him. And straightway there fell as it were scales from his eyes, and he received his sight and was baptized. And straightway in the synagogues he proclaimed Jesus, that He is the Son of God. Later on he was called Paul, and was acknowledged by the other apostles as a fellow-apostle; and by the grace of God he labored more than the other apostles.

He made three great journeys, going far abroad, and is called the Apostle of the Gentiles. At Antioch in Syria he preached for a whole year, and it was here the believers were first called Christians. He proceeded to Greece, Europe, and the Word made good progress, and he strengthened the converts by the letters he wrote to the churches.

But the Jews persecuted him in every place, and when he, after his third journey, came to Jerusalem, they laid hold on him and would kill him; but the Roman governor sent him to Rome to be judged by the emperor, to whom Paul had appealed; for he was a Roman citizen. The emperor Nero acquitted him.

and it is told that he undertook a fourth missionary journey. During his absence Nero began the first great persecution against the Christians. When Paul came back from his last journey, he was beheaded at Rome, at the same time that Peter was crucified (about sixty-seven years after the birth of Christ.) (Acts 9, 13—28.)

104. The Destruction of Jerusalem

The Lord had foretold that there should not be left one stone upon another in Jerusalem. This was fulfilled in this way: The Romans set cruel governors over the country, and at last the Jews concluded that it was better for all to die at once than to be killed one by one. They revolted, and defended themselves with great bravery. Titus, who later on became emperor, came against Jerusalem with an army, and surrounded the city on all sides. It was at the time of the Passover, and a great multitude of Jews from all countries had come to Jerusalem to keep the feast. The famine became so terrible that a mother is said to have slaughtered her own child for food. Over one million of Jews are said to have perished during the siege, and about one hundred thousand were taken prisoners. Titus crucified multitudes of them, others were sold into slavery, or made to fight with wild animals for the amusement of the Romans. Titus had commanded that the temple be spared; but a soldier threw a firebrand into it, and it was consumed. This happened about seventy years after the birth of Christ.—Josephus, a leader of the Jews, has told about the destruction of Jerusalem. He was taken prisoner and was with Titus to the end of the war.

The Christians believed the prophecy of the Lord and left the city before Titus surrounded it.

Since that time the Jews have been scattered through all lands. The Lord has promised that even they once shall repent, and believe on Him, the crucified Redeemer.

105. The Apostle John

Of all the other apostles it is stated that they suffered martyrdom, except John, who died a natural death in the city of Ephesus, one hundred years old; and he thus survived the destruction of Jerusalem. He was for some years exiled to the island of Patmos, but was afterwards permitted to return to Ephesus.

He has been called the Apostle of Love, as Paul has been called the Apostle of Faith. It is told of John that when he was very old, and could no longer walk to the assemblies of the Christians he was carried thither, and said each time only these words: My children, love one another!

106. The Writings of the New Testament

That part of the Bible called the New Testament contains twenty-seven writings, which have been written either by the apostles or their disciples. These writings are:

1—4. The four Gospels, written: 1. by Matthew; 2. by Mark; 3. by Luke; 4. by John. Mark was a disciple of Peter, and Luke a disciple of Paul.

5. The Acts of the Apostles, by Luke.

6—18. Thirteen epistles, or letters, of Paul: 1. The epistle to the Romans; 2 and 3. First and second epistles to the Corinthians; 4. The epistle to the Galatians; 5. The epistle to the Ephesians; 6. The epistle to the Philippians; 7. The epistle to the Colossians; 8 and 9. The first and the second epistle to the Thessalonians; 10 and 11. The first and the second epistle to Timothy, who was bishop in the church of Ephesus; 12. The epistle to Titus, bishop in the church on the island of Crete; 13. The epistle to Philemon.

19. The epistle to the Hebrews, supposed to have been written by one of the disciples of Paul.

20—26. Seven epistles, called general, or catholic, because they were written to several congregations: 1. James; 2 and 3. First and second epistles of Peter;

4, 5 and 6. First, second and third epistles of John; 7. Jude. James was the bishop, or overseer, of the church at Jerusalem. Jude, or Judas, is supposed to be the brother of James.

27. The last writing in our Bible is the Revelation of John. In this writing the apostle describes a vision, which he had on the island of Patmos, and in which the struggle and victory of the kingdom of God is described.

BRIEF OUTLINE

of the History of the Church after the Death of the Apostles

1. Progress of Christianity. The Christians are Persecuted

At the time of Christ all the countries around the Mediterranean Sea were ruled by the Roman emperor. The Romans, and still more the Greeks, who were subject to them, excelled all other peoples at that time in science and arts. But they were heathens, and did not know the true God. Many had, however, lost faith in their own gods, and began to look about for salvation elsewhere. And with these the Gospel speedily found entrance. Paul had established Christian congregations in Macedonia and Greece; and even in Rome there was a large congregation. About one hundred years after the death of Christ there were congregations throughout the Roman empire. But heathenism was still very powerful, and many ridiculed the faith of the Christians, that One who had been crucified should be the Savior of the world, and sit at the right hand of God, and should return to judge the quick and the dead. They did not confine themselves to ridicule; many of the emperors permitted the Christians to worship their Lord and Savior in peace; but others persecuted them cruelly, as Nero had persecuted them in the days of the apostles. For about two hundred and fifty years the Christians were exposed to persecutions, and many were those who suffered death for Christ's sake. Polycarp, who in his youth

had heard the apostle John, was in his old age bishop of Smyrna, in Asia Minor. He was brought before the Roman governor, who promised him his liberty if he would curse Christ. But he answered: Eighty and six years have I served Him, and He never did me aught but good; how can I then curse Him, my Lord and my Savior? The governor threatened to cast him before wild beasts. But Polycarp remained steadfast. He was sentenced to be burned alive, and he ascended the pyre, praising the Lord who found him worthy to suffer the death of a martyr.

Many both men and women remained steadfast during the tortures. Many heathens who beheld this were awakened to forsake their idols and believe on that Lord who could inspire His believers with such courage. And thus the persecutions served to open many hearts for Christianity.

2. Constantine the Great

Constantine, who has been called the Great, became emperor over the whole Roman empire in the year of our Lord 323. He was friendly toward Christianity, and proclaimed full religious liberty, so persecutions now ceased in all Roman countries. On his deathbed he confessed Christianity and was baptized. In his time magnificent churches were erected, and the clergy came to great influence and honor. Unfortunately he gave the Church, and especially the clergy, too many privileges, and helped to advance the power of the bishops. In the course of time this became more and more destructive to the Church.

At the time of Constantine there arose in Alexandria, in Egypt, a heretic by the name of Arius. He taught that Christ was not from eternity, but had a beginning, at the beginning of time, and was consequently a creature. Alexander, the bishop of Arius, defended the faith of the Church, that the Son was true God, begotten of the Father from eternity, and One with the Father. Many took sides with Arius,

and therefore Constantine called a council or synod of the Church at Nice, in Asia Minor, in the year 325. The Church had at that time eighteen hundred bishops. Of these, three hundred and eighteen met. Athanasius, who took the part of Alexander, especially exerted a great influence on the meeting through his clear exposition of the Word of God and by his great gift as a speaker. After a discussion lasting two months Arius was excommunicated from the Church as a heretic teaching false doctrines. His doctrine nevertheless found adherents for about three hundred years, and even at the present time we meet with them. The Church had to resist other heretics in subsequent times.

3. Mohammed

Southeast of Palestine the large peninsula of Arabia is situated. Here lived about the year 600 a man named Mohammed. He was a merchant, who for the sake of commerce visited many countries, and became acquainted with both the Jewish and the Christian religion. He was a clever man, and had great gifts as a speaker. He determined to start a new religion, composed partly of what he had heard and partly of his own inventions. He pretended, perhaps imagined, that the angel Gabriel had appeared to him in a cave, and had instructed him what to teach. His chief doctrine was: There is one God, and Mohammed is his prophet. God had sent many prophets into the world, such as Moses and Christ; but Mohammed was the last and the greatest. He promised his followers a paradise of sensual pleasures. There was at this time a great deal of division in the Church, and no single country was powerful enough to resist the Arabians. At the time of Mohammed's death he ruled over all of Arabia; and his successors, called Caliphs, conquered many countries in Asia and Africa, and they nearly exterminated Christianity where they came into power. The Arabians penetrated even into

Europe, and conquered Spain, where they existed for about eight centuries.

The teachings of Mohammed are contained in a book called the Koran. His adherents are called Mohammedans. The Turks are Mohammedans, but have taken the power from the Arabians, and the sultan of Turkey, residing in Constantinople, is the head of the "faithful."

4. Introduction of Christianity in the North

While Christianity suffered such great losses in Asia and Africa, it was spread by faithful workers over the whole of Europe. A monk by the name of Ansgar, afterward called Saint Ansgar, came from Germany to Denmark in 826, and labored there and in Sweden for the introduction of Christianity for forty years, surrounded by many dangers. He has been called the Apostle of the North. It took, however, a long time before Christianity was firmly established in these countries. In olden times the people of Norway, as well as of Denmark and Sweden, were heathens; their gods were called Asas. But at the time when Christianity reached Norway, the faith in Odin and Thor was not very firm. Many believed in nothing but their own strength. It is thus told about King Harald the Fairhaired, that he placed no trust in the Asas, but "believed in that god who was the strongest, and had made all and ruled over all." The Northmen who first heard anything about Christ were Vikings, who sailed west and south on their robbing expeditions. Some of these were baptized, many only in order to receive the presents that were given those who were baptized. But such Christianity as this had no power, and we hear nothing of any efforts on their part to spread it when they came home. The Norse chief, Helge the Lean, who had been brought up in Ireland in the Christian faith, and later resided in Iceland, continued in his faith in Christ; but when he was on the sea or in danger he turned to Thor.

Haakon the Good, who in England had been brought up in the Christian faith, wished to introduce it into Norway, when he was made king. He even got some priests from England and built some churches; but the people of Trondhjem opposed his efforts, and Haakon himself was forced to sacrifice to the gods.

Haakon the Earl was the last heathen ruler of Norway. He believed so strongly in the power of the old gods that during the battle with the Jomsvikings he sacrificed his own son to obtain victory. In an insurrection he was killed by his own slave, and Olav Trygvesson became king. He had accepted Christianity during one of his sea expeditions, and had been baptized. He was zealous for the progress of the faith, and traveled through the country to Christianize the people. Where this could not be accomplished with leniency, force was employed. Several who resisted baptism were tortured to death. He introduced Christianity in Iceland, the Faroe Islands and Greenland, but did not reign long enough over Norway to accomplish his purpose there. When he had reigned five years, he fell in the battle at Svolder, in the year 1000.

Olav Haraldson, afterwards known as Saint Olav, introduced Christianity throughout Norway. On one of his Viking expeditions he had been converted and baptized. He was of an earnest character, and Christianity made a deep impression on his mind. He resolved to Christianize the whole country, and for that reason went from one district to another, building churches and installing priests.

According to the custom of the times he often employed cruel means. The people were provoked and rose in rebellion, and Olav fled to Gardariki, or Russia. From thence he returned after a time with an army, and treated the people with great kindness, but they met him with a superior force at Stiklestad, where Olav was killed after a great slaughter, in the year 1030. He had then been king for about sixteen

years.—Miracles were soon reported to have been wrought by his corpse, and after a few years he was canonized as a saint. His bones were put in a shrine, which afterwards was placed on the altar of the cathedral at Trondhjem, where they remained until the time of the Reformation. Pilgrimages were made to this relic from far and near; pilgrimages belonged to the superstitions of the times.

5. The Popes. The Monks

The bishop of Rome soon became the most powerful among the bishops and was called pope, that is, papa (father). Some popes were pious, God-fearing men, who were zealous for the advancement of God's kingdom on earth; others endeavored only to extend their own power and importance; and some were downright wicked.

The popes claimed and claim to this day that they are the representatives of Christ on earth. They made the claim that Christ had placed Peter over the other apostles and over the whole Christian Church. Furthermore, that Peter was the first bishop in Rome, and that his power was inherited by the following bishops. As the vicegerents of Christ they, of course, must be infallible in doctrine; but they have nevertheless often advanced doctrines that were only human opinions, and even in direct opposition to the Scriptures. They established the doctrine to worship the virgin Mary and other dead men and women, and canonized them as saints. They claimed that these saints prevailed greatly with God, and therefore prayers must be offered to them for intercession and help. These saints were said through works of penitence and good deeds to have done not only enough to be saved themselves, but to have had a surplus of holiness. This treasure of sanctity the popes had a right to dispose of, and could even sell it for money. Thus arose the horrible sale of indulgences.

Baptism and the old confession of faith, or the

three Articles of Faith, remained unchanged; but the Lord's Supper had been greatly changed. Laymen may only eat of the bread, but must not drink of the wine.

The popes tyrannized conscience and assumed the power to release any one from the oath he had sworn. Whosoever would not submit to the command of the pope were placed under the ban, that is, they were in a solemn manner excommunicated from all the blessings of the Church and surrendered to eternal damnation.—The worst of all was, that the people were prohibited from reading the Bible, so they could not see how erroneous the doctrines of the Church were in many respects.

Besides the regular priesthood, the monks were also considered servants of the Church. Some of the monks dwelt alone in secluded places, and were then called hermits. Others dwelt together in large buildings, called convents or monasteries. Their superior is called abbot. The abbot is under the control of the pope, who thus has the monks in his service. Women dwelling in convents, and in general subject to the same rules as the monks, are called nuns. Their female superior is called abbess. The monks were in the beginning pious and God-fearing men; besides this they were industrious, and labored for education. Later on they became worse, they were indolent and riotous, and too many of them broke their promise of chastity. No one else spread so many superstitions and errors among the people as the monks.

6. The Reformation

The heresies of the Church were so numerous and so great that many could not help perceiving them. But the popes were for many centuries so powerful that any one who dared to oppose them would fare badly. John Huss in Bohemia had preached against the sale of indulgences, and was therefore burned alive at a great church meeting held in the city of Con-

stance, even though the emperor had given his word that he should be permitted to depart in peace from the meeting. The emperor was informed that he was under no obligation to keep his word to a heretic.

Meanwhile more and more people began to have their eyes opened to the condition of the Church. Education became greater and more extended, for the art of printing had been invented.

About one hundred years after Huss was burned, Martin Luther stood forth and began that great improvement in the condition of the Church which is called The Reformation. Luther was born in 1483, of poor parents, in the city of Eisleben, Saxony, in the center of Germany. According to the intention of his father he was to read law, but on account of his anxiety for his soul's salvation he, at the age of twenty-two, entered a convent and became a monk. Here he faithfully performed all the requirements of a life in the convent: prayed, fasted and mortified his flesh; but he could not find peace for his soul. An old monk advised him to seek consolation in the old, then almost forgotten words: I believe in the forgiveness of sins. These words Luther took to heart, and as he diligently read the Bible and the writings of the church fathers*, he at last clearly saw that man is justified by faith apart from the works of the law. After Luther had been in a convent for three years, he was called as teacher to the university at Wittenberg. Hither came a hawker of indulgences, a monk named Tetzel, who with the greatest audacity sold forgiveness of sins for money. At this, Luther was filled with indignation, and on the 31st of October, 1517, he nailed on the door of the castle church in Wittenberg ninety-five theses against the sale of indulgences and other errors. These theses were quickly circulated throughout Germany, and many pious and educated men acknowledged that Luther was right. It was not Luther's intention to attack the pope, for

* Church fathers: The early teachers in the Church.

he yet believed that the papacy was instituted of God, and thought that when the pope should be informed of the true condition of the case, he would grant his approval of Luther's act. But they thought differently in Rome. Luther was placed under the ban of the Church. In the meantime he had diligently read the Bible and history, and it was clear to him the papacy was not instituted of God. He therefore paid no attention to the ban, but took the bull* of the pope and burned it under an oak outside of the city of Wittenberg. He was now summoned to appear before Charles V., emperor of the Roman empire, at the diet held in the city of Worms, 1521. Many dissuaded him from going; they reminded him of the fate of Huss; but Luther answered: If there were as many devils in Worms as there are tiles on the roofs, yet would I go. When he came to Worms, he was ushered into the diet, an assembly where the emperor, the legate of the pope and many princes and bishops were gathered. It was demanded that he at once should recant everything he had taught; but Luther answered: Unless I am convinced by the Scriptures, or by clear and binding reasons, I neither can nor will recant; for it is not advisable to do anything against conscience. Here I stand; I cannot do otherwise. God help me! Amen.

He was now declared an outlaw, and any one could with impunity kill him. He was, however, permitted to leave Worms in peace. But the elector of Saxony, his prince and protector, caused his own servants to seize him as he was departing, and had him secretly carried to the castle of Wartburg. Here he abode unknown for ten months, and the world believed he was dead. In this place he began his excellent translation of the Bible into German, and finished the New Testament. At the end of that time he returned to Wittenberg and continued to labor by preaching and writing. In 1529 he published his Small Catechism,

* Bull: The writing containing the ban.

to be used in the instruction of children and youth, and his Larger Catechism as an aid for the teachers.

Luther's adherents daily became more numerous. Among them were many princes. At the diet of Augsburg, in 1530, they laid before the emperor a confession of their faith, written by the learned and gentle Philip Melanchthon, and approved by Luther. In the Augsburg Confession the Lutherans had now secured a confession, in which they all united. All who would could now see for themselves that Luther did not teach a new doctrine, but the old, true Christian faith.

When Luther died, in 1546, his doctrine was spread over half of Germany, the whole of Denmark, Norway and Sweden, and had gained adherents in England, France and other countries.

Contemporaneously with Luther, Ulric Zwingli stood forth in Switzerland against the sale of indulgences and other errors. His work was continued by the Frenchman, John Calvin. Calvin's adherents are called Calvinists, or Reformed; they differ from the Lutherans in the doctrine concerning the Lord's Supper, predestination and some other doctrines. The Reformed confessions are held in Switzerland, Holland, Scotland, England, and to some extent in France. Lutherans and Calvinists are called, although historically improperly, with one common name, Protestants, in opposition to the adherents of the pope, who are called Roman Catholics.

7. Reformation Introduced in the North

Hans Tausen, a Danish monk, had studied at Wittenberg and heard Luther. On his return to Denmark he preached the Evangelical doctrine, and it was adopted in 1536 as the religion of the country.

In about the same manner it went in Sweden. Two brothers, Olaf and Lars Pehrson, had studied in Wittenberg, and brought the Evangelical faith home on

their return. It was in 1544 adopted as the religion of the country.

Norway was but poorly prepared for the Reformation. Education was poor. A German monk named Anton preached the Evangelical doctrine in Bergen in 1528. His preaching found favor with the citizens, and the bishop, an indolent man, moved to his residence outside of the city; but we find no account of any general awakening. Anton afterwards became priest in the city.

Norway was at that time united to Denmark. When the Reformation, therefore, was introduced into that country, it was as a natural consequence established in Norway, in 1537. At first it found small favor with the people, who remained Roman Catholic, and in several places even used violence against the Evangelical clergy. Little by little, however, the Evangelical doctrine became better known and found more favor with the people. This was owing more to the bishops Geble Pedersen in Bergen, Jens Nilsen in Oslo and Jørgen Eriksen in Stavanger than to anybody else. Eriksen has been called "the Luther of Norway."

8. The Lutheran Church in the United States of America

The Lutheran Church was transplanted to North America in the sixteenth, seventeenth and eighteenth centuries by the immigration of Lutherans from France, Holland, Sweden, Germany, Norway, Denmark, Iceland, Finland and other lands.

The Lutheran Church in America has always been in spirit and loyalty, in character and institutions, an American Church.

According to the "Lutheran World Almanac for 1927-1928" there has been a growth in membership from 900 in 1562 to 4,112,680 in 1927.

The Lutherans of America are divided into 21 general bodies, as follows: United Lutheran Church, consisting of 35 constituent synods, 1,311,167 baptized members; Joint Ohio Synod, 256,575; Iowa Synod, 214,257; Buffalo Synod, 11,083; Jehovah Conference, 1,500; Augustana Synod, 308,943; Norwegian Lutheran Church, 488,108; Lutheran Free Church, 43,094; Eielsen Synod, 1,200; Church of the Lutheran Brethren, 1,600; United Danish Church, 29,259; Danish church, 19,200; Icelandic Synod, 7,936; Suomi Synod, 35,300; Finnish National Church, 8,082; Finnish Apostolic Church, 50,000; Missouri Synod, 1,086,953; Joint Wisconsin Synod, 212,558; Slovak Synod, 13,131; Norwegian Synod, 7,611; Negro Mission of Synodical Conference, 5,123.

There are 27 Lutheran **Publication Houses**, publishing in 1927 177 papers, having 1,699,385 subscribers; also 541 new books, 237 reprints, 106 pamphlets, a total of 3,126,510 copies.

Of **Higher Schools** there were 159: Theological Seminaries, 33, with 180 teachers and 1,637 students; Colleges, 36, with 779 teachers and 14,203 students; Junior colleges and academies, 90, with 793 teachers and 15,813 students;—a grand total of 1,752 teachers and 31,653 students, 18,614 boys and 13,039 girls.

Each Synod maintains or supports some **Foreign Mission** work, both through its regular Board of Missions and voluntary agencies, particularly the women's federations and young people's societies. The chief mission fields are in: China, India, Japan and Kurdistan, Liberia, South Africa, Tanganyika, Madagascar and New Guinea; also among Indians of North and South America, Negroes and Eskimos. 881 missionaries and 6,727 native workers are engaged in the foreign fields among a baptized membership of 262,760, on an annual budget of \$2,681,963.00.

The **Home Mission** Boards, with an annual appropriation of \$2,352,125.00 try to gather the unchurched Lutherans of America into the Church and aim also

to bring the Gospel to the unchurched neighbors of every race and color within the United States and Canada.

The work of **Charity** is pushed in many ways by Boards, Committees, Societies and Institutions. Of institutions there are 73 **Orphans' Homes**, with 597 employees, caring for 4,700 children; 69 **Homes for the Aged**, with 387 employees and 2,499 inmates; 106 **Hospitals** and Homes for **Defectives**, with 3,884 employees and 236,228 patients. There are 11 **Deaconess Homes**. The 31 **Home Finding Societies**, with 100 employees, placed 473 children in homes during 1927.

There are also many other activities, congregational, synodical and intersynodical. One of the chief intersynodical agencies is the **National Lutheran Council**, organized in 1918 to meet emergencies requiring common action. This Agency has expended several million dollars during the decennium in relief and reconstruction work in the countries afflicted by the World War; also in rescuing the foreign mission fields affected by the War.

The Lutheran Church in America emphasizes the importance of Biblical teaching and preaching and strict obedience to the Word of God by its members.

The Norwegian Lutheran Church of America was organized on June 9, 1917, by the union of the Hauge Synod, the Norwegian Synod and the United Norwegian Lutheran Church of America.

9. Missions. Bible Societies

After the Reformation, Christianity has been proclaimed in far distant lands by missionaries. Hans Egede, a clergyman in Vaagen, Nordland, Norway, resigned his charge to go and preach the Gospel in Greenland. None had gone there with the Word of God since the Black Death in the fourteenth century.

In 1842 the Norwegian Mission Society was or-

ganized. Schreuder went as its first missionary to southern Africa. He labored mostly among the Zulus, among whom he died in 1882. Many followed his example and went out to heathen nations to bear witness of Christ. The society later on began missionary work in the island of Madagascar, where it has established many large Christian congregations.

The Norwegian Lutheran Synods in America have also been engaged in mission work among the heathen, as follows: the Norwegian Lutheran Church of America has its field at Hupeh and Honan, China, with 70 missionaries and 873 native workers; in south-eastern Madagascar, with 31 missionaries and 450 native workers; in Natal including Zululand, South Africa, with 8 missionaries; among the Indians of Wisconsin, with 2 missionaries; among the Eskimos of Alaska, with 3 missionaries. (The figures are for 1927.) The Norwegian Lutheran Free Church has its fields in southwestern Madagascar and Honan, China; the Evangelical Lutheran Church in America (Elling Synod), among the Indians of Wisconsin; the Lutheran Synod of the Brethren, in Honan, China. In addition to these synodical missions, the Norwegian Lutherans of America have conducted independent missions among the Jews of Palestine, Russia and the United States, the Santals of India, the Nestorians of Chaldea, the Mohammedans of Kurdistan and the Negroes of the Southern States and the Soudan.

Both Catholics and Reformed have, during the last century, been energetic in missionary work. In 1926 about 750 Protestant Missionary Societies were in existence, carrying on missionary work amongst the heathen in every part of the world. Four hundred and fifty of these societies were working in Asia, 200 in Africa, 200 in North America, 110 in South America, 60 in Australia and the South Sea Islands.

The earliest Bible society was the Canstein of Halle, founded in 1712. The largest Bible society is the British and Foreign Bible Society, founded in

1804. It has translated the Bible or parts of it into many languages and dialects, and has distributed about 400,000,000 Bibles and New Testaments. There are also other important Bible societies, of which we shall mention two: the Norwegian Bible Society, organized in 1816, which has issued about 3,000,000 Bibles and New Testaments; the American Bible Society, organized in 1816, which has issued over 185,000,000 Bibles and New Testaments. In 1926 the Bible was translated into 800 languages and dialects. Of 10 million copies given away in 1926, China alone got almost 4 million copies.

The Gospel has never before been preached in so many countries as at present, but yet the prophecy is far from being fulfilled, that there shall be one Flock and one Shepherd. In 1927 the population of the world was 1,850,000,000; and of these only 683,000,000 were nominally Christians, while 15,000,000 were Jews, 209,000,000 were Mohammedans, and 943,000,000 were heathen.

10. A Brief Sketch of the Holy Land

The country known by the names of Canaan, Palestine, the Holy Land and the Promised Land is located in Asia, at the eastern end of the Mediterranean Sea, and not far from Africa. It is not far from Europe, and consequently very near the center of that part of the earth which was known to the ancients. It has an extent of less than six thousand square miles, being about one twenty-second part of the size of the kingdom of Norway. It has now about three hundred and fifty thousand inhabitants, but had formerly a great many more. When King David numbered the people, he found one million three hundred thousand who could bear arms. One-fourth of a population is generally considered able to bear arms, and the number of inhabitants at that time must have exceeded five millions.

The country is very mountainous. To the north, in Syria, is Mount Lebanon, ten thousand feet at its highest, and east of this is Mount Hermon. Lebanon was famed for its magnificent cedars. From Lebanon and Hermon two mountain ranges extend southward through the whole length of the country, one to the west, the other to the east of the river Jordan. Jerusalem lies two thousand five hundred feet above the ocean. The river Jordan runs two hundred miles from north to south, and divides the country into two parts. It flows through the Lake of Gennesaret, which has been and is yet very rich in fish, and empties into the Dead Sea, which is forty-five miles long and ten miles wide. The Dead Sea lies thirteen hundred feet lower than the Mediterranean Sea. The water has a bitter taste and is very salty. Neither animal nor vegetable life can exist in it. If a fish happens to stray from the Jordan into the lake, it dies. Such is now the condition of that plain which once upon a time was as the garden of Eden.

Palestine lies far south; its summers are therefore hot, and the winters mild. In Jerusalem, which lies at such great altitude, snow may occasionally fall in January and February, but melts immediately.—The land used to be very fruitful, producing grain, wine, many kinds of fruit, and had good pastures. In the Bible it is called “a land flowing with milk and honey.” Now it is entirely different. The country has through many centuries been badly governed, and the saying appears to be true that where the Turk sets his foot, grass will grow no more.—Of forests may be mentioned the Woods of Ephraim, where Joab slew Absalom. The cedar wood, with which Solomon ceiled the temple, came from Lebanon.—The camel was a beast of burden, and used mostly in traveling.—Of wild animals there were lions and bears, as we read in the stories of Samson and David.

The country was at first divided into twelve parts among the twelve tribes. Later on it was divided

into the kingdoms of Judah and Israel. At the time of our Savior it was divided into four parts: Judæa, Samaria, Galilee and Perea. Judæa was the southern, Samaria the middle, Galilee the northern part west of the Jordan river; while Perea was east of the Jordan.

Chronological Table

1. Abraham goes to Canaan, about.....	1921	B.C.
2. Moses born, about	1571	"
3. David becomes king, about.....	1055	"
4. The kingdom is divided, about.....	975	"
5. Kingdom of Israel destroyed, about.....	722	"
6. The people of the Kingdom of Judah carried into captivity	586	"
7. Death of Paul and Peter.....	67	A.D.
8. Destruction of Jerusalem.....	70	"
9. Constantine the Great.....	323	"
10. Mohammed	600	"
11. Saint Olav in Norway.....	1030	"
12. Luther begins the Reformation.....	1517	"
13. The Augsburg Confession.....	1530	"
14. The Reformation introduced in Norway.....	1537	"
15. The first Protestant Mission Society organized, about	1649	"
16. The first Bible Society organized.....	1712	"
17. American Bible Society organized.....	1816	"
18. Norwegian Bible Society organized.....	1816	"

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